EXISTENTNOMY

— KHUDA KI MAUJOODGI PAR EK KITAB

ROMANISED HINDI/URDU ME

MD FARAZ

2025

ISBN:978-93-344-2076-0

EXISTENTNOMY

(KHUDA KI MAUJOODGI PAR KITAB ROMANISED HINDI/URDU ME)

•ALSO AVAILABLE IN **ENGLISH**

WITH DIFFERENT ISBN:978-93-344-1135-5

2025

Ye kitab AQLI peshkash hai, jabardasti manvaana nahi hai

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ASTITVAKRAMVIGYAN (EXISTENTNOMY): Sabhi maujoodgi ka sisilewar jaiza aur darja bandi, unki zarurat, mohtajgi, aur honay ke tareeqon ke bunyad par.

—MD FARAZ

HAMSE JUDE existentnomy@gmail.com PAR

IS KITAB KO LIKHNE KI VAJAH EK TO YE HAI KI MUJHE APNO KI FIKR HAI KI KAHI UNKA NUKSAAN NA HO. DUSRI VAJAH YE HAI KI YE KITAB MERE KHUD KE NOTES KE TAUR PAR KAAM KAREGI AUR MUJHE BHATAKNE NAHI DEGI. TEESRI VAJAH YE HAI KI MAINE ISLAM KO LOGICALLY SACHCHA PAAYA AUR ISLAM ME HI QUR'AN KI DO AAYTO NE MUJHE MAJBOOR KIYA ISS KITAB KO LIKHNE ME. VO AAYTE HAIN:

Qur'an 2:159⬇️

Beshak jo log chhupate hain who cheezein jo Humne naazil ki hain roshan daleelon aur hidayat me se, baad iske ke Humne usse logo ke liye Kitab me wazeh kar diya — un par Allah ki la'nat hai aur la'nat hai sab la'nat karne walon ki.

Qur'an 2:160⬇️

Magar jo log tauba kar lete hain, apne aap ko sudhaar lete hain, aur wazeh kar dete hain [jo who chhupate the] — to main unki tauba qubool kar leta hoon. Aur main Tauba qubool karne wala hoon, Meherbaan hoon.

"Yeh samajhdari nahi hai ki hum andhe ban ke sirf science ke sabit karne ka intezar karte rahein, ya philosophy ko ek side ki baat samajh ke ignore kar dein, ya fir tab tak yakeen hi na karein jab tak 4000 se zyada dharmon ki puri padhai na kar lein — yeh sochna nahi, balki soch mein rukawat hai. Asli samajhdari toh yeh hai ki jo humein ab tak samajh aayi hai aur jo baatein dusre dharmo ki hamari samajh ke saath milti-julti hain, unke base par apni soch banani chahiye — aur voh chune jo raasta sachai ke sabse kareeb lagta ho, Aur saath hi, seekhna band mat karo, sawal karte raho, aur dusre raaston ko bhi samajhne ki koshish karte raho — taki hum sach tak pahunch sakein, aur kisi bade nuksaan se (jaise hamesha ke liye dardnaak azaab se) bach sakein. 4000 se zyada dharmon mein ho sakta hai sirf ek hi waqai khuda ki taraf se ho — yani jiski maujoodgi uske zaroori qualities ke saath zaroori hai."

"Jab aap philosophy ko thukrate hain, tab bhi aap khud philosophy kar rahe hote hain — bas thodi bekaar tareeke se."

—MD FARAZ

MERA YAQEEN AUR USKI BUNYAD:

"Har dafa jab cosmic chaos, cosmic order me badalti hai, to yeh dikhata hai ki ek intellectual selection ho raha hai — jo ek intelligent intervener ko dikhata hai."

EK KHUDA: *Mera take is par philosophical arguments par based hai. Chahe lakhon gods ho ya sirf ek, har ek ko all-powerful, all-knowing, independent hona padega, aur poore realm par complete authority rakhni hogi—with their own will, bina kisi sharing ke will, thought, planning, ya sovereignty me.*

Agar bahut saare gods hain aur kuch tumhe destroy karna chahte hain jabki doosre tumhe bachaana chahte hain, to jo side haaregi who asal me divine nahi hai. Aur agar sab ya kuch agreement se act karte hain, to who asal me gods nahi hain, kyunki iska matlab hai who independent nahi hain aur unke paas absolute will nahi hai. Who ek hi choice par majboor ho gaye — aur majboori ka matlab hai independence ki kami.

Aur shared sovereignty ka matlab hai ke kisi ke paas full control nahi hai poore system par, jo ke all-powerful hone ke concept ke against hai. **Warna, asal me aap aise gods par believe kar rahe ho jo sach me all-powerful nahi hain.**

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1.Sabhi Ke Liye

■1.Khuda Ki Baat Karna Zaroori Kyun Hai?

KHUDA KI BAAT KARNA ISLIYE ZAROORI HAI KYUKI AGAR MAUT KE BAAD ZINDAGI HONE KA SHAQ BHI HAI, TOH YAKEEN KA NATEEJA "HAMESHA KI SAZA" YA "HAMESHA KI JANNAT" HO SAKTI HAI. BAS US SHAQ KO SAHI YA GALAT SABIT KARNE KE LIYE HI ZAROORI HO JATA HAI KHUDA PAR BAAT KARNA

"Agar kisi dharm me hamesha ki saza hi nahi hai, toh Khuda par baat karna waqt ki barbadi hai,

Lekin agar hamesha Ki saza hai, toh Khuda par baat na karna khatarnaak ho sakta hai."

•Qur'an 76:3-5👇

"Beshak, humne usay raah dikhayi, chaahe who shukriya ada kare ya na-shukri."

"Beshak, humne kafiron(inkaariyo) ke liye zanjeerein, tauq aur aag tayyar kar rakhi hai."

"Beshak, nek log ek pyale se peeyenge jiska mixture Kafoor hoga." (ZYADA SAMAJH KE LIYE TOPIC 16.3 PADHE)

•Qur'an 21:104👇

"Jaise humne pehli dafa khalq kiya(banaya), waise hi hum use dobaara lauta denge."

•Qur'an 36:81👇

"Kya jisne aasmaan aur zameen banaye, woh is par qudrat nahi rakhta ke uske jaisi hi bana de? Bilkul rakhta hai, aur woh hai bada paida karne wala, sab kuch jaan'ne wala."

2.Khuda Me Na Maannay Walon Ke Liye

■2.Jo Science Aur Jhoote Dharm Nahi Samjha Paate, Us Par Sachche Dharm Ki Philosophy (Soch) Roshni Daalti Hai

Kisi bhi cheez ko science ke laayak maana jaane ke liye, usme yeh silsila hona zaroori hai: Observation → Question → Hypothesis (testable & falsifiable) → Experiment → Data → Analysis → Conclusion → Reproducibility → Peer Review → Theory.

LEKIN

"Hamesha ki saza" aur Khuda ko science se samjhaana ek galti hai, kyunki yeh dono science ke daayre mein aate hi nahi. Jaise koi poochhe ki kale rang ka taste kaisa hota h? Ye ek galti hai. HAM AQAL SE KHUDA AUR HAMESHA KI SAZA KO SAHI YA GALAT SABIT KAR SAKTE HAIN.

"Science ke saath-saath sochne samajhne ke aur bhi zariye hote hain — jaise falsafa."

Science empiricism yani jism ke hisso ke istemal se jaanch ki jaane layak cheezo par kaam karti hai aur FALSAFA "morality" aur "mohtajgi ke kabhi na khatam hone vale silsile" jaise hi kai muddo par baat karti hai jo science nahi samjha sakti

"Jab aap falsafe ko thukrate hain, tab bhi aap khud philosophy kar rahe hote hain — bas thodi bekaar tareeke se."

"Seedhe saboot ka na milna, saboot ka "na hona" nahi hai"

Jo cheez unscientific hai, wo science ke khilaaf jaati hai. Lekin jo science ke bahar hai, zaroori nahi ke wo galat ho — bas science us tak pahuch nahi paayi.

Yeh samajhdāri nahi hai ke hum andhe ban ke sirf science ke sabit karne ka intezaar karte rahen, ya falsafe(soch-vichar) ko nazarandaz kar dein, ya fir tab tak yaqeen na karein jab tak 4000 se zyada dharmon ko poori tarah na samajh lein — yeh sochna nahi, balki ruk jaana hai. Asli samajhdāri toh yeh hai ke jitna samajh aaj tak mila hai, aur jo baatein dusron ke saath milti hain, unke base par apna raasta chuna jaaye — jo raasta sach ke sabse kareeb lage. Saath hi saath, sawal poochhna, seekhna, dusre raaston ko samajhna aur khud ko bachaake rakhna bhi zaroori hai (jaise hamesha ke azaab se bachne ka raasta), taaki hum akhirkar sach tak pahuch sakein. Aur ho sakta hai in 4000 se zyada dharmon mein sirf ek hi waqai Khuda ki taraf se ho. Yani jiski maujoodgi uske zaroori qualities ke saath zaroori hai.

Khuda ka sawaal sabse pehle falsafe ka hai, mazhab ka baad mein. Kisi bhi mazhab ko maan ne se pehle yeh samajhna zaroori hai ke Khuda hai bhi ya nahi.

Yeh sabooton ke gol-chakkar se bahar nikaalti hai: Agar koi pehle se kisi mazhab ko nahi maanta, toh usme se kitaab ka saboot dena uske liye koi saboot nahi hota. Falsafa ek beech ka raasta deta hai — jahan dono baat kar sakte hain.

•Qur'an 41:53👇

"Unke apne andar aur aasmaan-o-zameen mein hum apni nishaniyaan dikhayenge, yahan tak ke un par saaf ho jaye ke yeh Haqq hai."

•Qur'an 12:108👇

"Kaho: yeh hai mera raasta — main Allah ki taraf da'wat deta hoon baseerat (roshan daleel) ke saath — main bhi aur mere followers bhi."

•Qur'an 30:24👇

"Is mein nishaniyan hain un logon ke liye jo aqal istemal karte hain."

■3.Kya Bhavishya Mein Abiogenesis Aur Evolution Se Khuda Ka Inkaar Ho Sakta Hai?

Agar science pehli murda se zindagi ke banne ko sabit bhi kar de, toh wo sirf ek kudrati tareeka samajhne ka kaam hoga — voh yeh sabit nahi karega ke sab kuch apne aap ho gaya bina Khuda ki dakhal ke. Science se samajhne ka matlab yeh nahi hota ki Khuda ka inkaar ho gaya. Science sirf tareeka batata hai, asal wajah nahi. Har tareeke ka samjhana tab bhi ek "bina mohtajgi vali zaroori maujoodgi" par mohtaj rahega. Yehi baat nasli badlav ya kisi bhi science ke nazariye par lagu hoti hai — waqt ke saath samajh me badlaav "sab kuchh banane vale" ki hone ki zaroorat ka inkar nahi karti hai, jo unhi mohtaj kudrati qanoonon ko chalata hai."

"Science aur theology ke beech ki line unke sawalon me hai: science batata hai cheezein kaise hoti hain, jabke theology poochta hai kyun hoti hain — process jaanna ultimate cause jaanna nahi hota."

•Qur'an 3:190👇

"Beshak aasmaanon aur zameen ki banawat, aur raat-din ke ulat phair me nishaniyan hain samajhne walon ke liye."

•Qur'an 52:35👇

"Kya woh binā kisi (khāliq) ke paida kar diye gaye, ya woh khud apne paida karne wale hain?"

•Qur'an 30:22👇

"Aur Uski nishaniyon me se hai aasmaan aur zameen ki takhleeq, tumhari zubaano aur rangon ka ikhtilaf. Beshaq isme nishaniyan hai ilm valo ke liye"

•Qur'an 41:53👇

"Hum unhe apni nishaniyan dikhayenge aasmaanon me aur unke andar tak, yahan tak ke un par zahir ho jaye ke yeh [Qur'an ya voh Allah] Haqq hai."

■4."Kuchh Nahi" Se Kuchh?

DUNIYA "APNE AAP" SE NAHI BANI HAI KYUKI "KUCHH NAHI" SE "KUCHH NAHI" AAYEGA. ISLIYE HAME MANNA HI PADEGA KISI AISI CHEEZ ME JO "KUCHH NAHI" NAHI BALKI "KUCHH" HO AUR DUNIYA KI TARAH MOHTAJ NA HO. AISA ISLIYE KYUKI DUNIYA KI TARAH FIR USKI MAUJOODGI KI SHURUAAT KO BHI SAMAJHNA MUSHKIL HO JAYEGA. AUR YE MOHTAJGI KA KABHI NA KHATAM HONE VALA SILSILA CHALTA HI RAHEGA. FIR IS SILSILE KE ANGINAT SAMAY AUR ANGINAT MOHTAJGI KO PAAR KARKE AAJ HAM "AAJ" ME MAUJOOD HI NA HOTE. PAR HAMARI "AAJ" ME MAUJOODGI IS BAAT KA SABOOT HAI KI DUNIYA KE BANNE KA KAARAN EK "BINA MOHTAJGI VALI ZAROORI MAUJOODGI" HAI. "KUCHH NAHI" NAHI.

Chahe science sabhi cheezo ke hone ki koi wajah dhoond bhi le, phir bhi us wajah ko khud bhi apni maujoodgi ko samjhaana padega — jab tak ke wo koi aisi "zaroori maujoodgi" na ho jo apne aap mein poori ho. Lekin agar science yeh kahe ke koi cheez bilkul kuchh bhi na hone se

khud-ba-khud aa gayi, toh aisi baat ko pehle khud hi samjhaana padega — aur yeh baat kaafi uljhi hui lagti hai.

•Qur'an 52:35👇

"Kya woh binā kisi (khāliq) ke paida kar diye gaye, ya woh khud apne paida karne wale hain?"

■5.Kya Hamesha Se Maujood Duniya Ke Liye Koi Usko 'Banane Wala' Zaroori Nahi?

JAISE HAMESHA SE JALNE VALI AAG BHI JALNE VALI CHEEZ KI HAMESHA MOHTAJ RAHEGI VAISE HI AGAR DUNIYA "HAMESHA SE HAI" KO MAAN BHI LE TAB BHI VO SAMAY KE ANDAR BAHUT SI CHEEZO PAR MOHTAJ RAHEGI JAISE KI BEHTE SAMAY AUR SPACE, BIGAAD-BADLAV(ENTROPY CHANGE), HAMESHA KE QUDRATI KANOON, HAMESHA KI ENERGY, HAMESHA KE HAALAAT, VACUUM ENERGY, FAILAAV(INFLATION), FINE-TUNING, REVERSING FORCE, LOGIC YA QUANTUM FIELD. AUR YE SABHI CHEEZE KHUD MOHTAJ HAIN KISI TEESRI CHEEZ PAR. YE SILSILA CHALTA HI REHTA AGAR "ZAROORI MAUJOODGI" NA HOTI. YANI HAMESHA KI DUNIYA KHUD KI MAUJOODGI KI WAJAH KHUD NAHI HOGI AUR FIR SAMAY KE BAHAR "ZAROORI MAUJOODGI" KI ZAROORAT RAHEGI.

DUNIYA HAMESHA SE NAHI HAI KYUKI ANGINAT PICHHLA SAMAY AUR DUNIYA KI ANGINAT GHATNAO KO PAAR KARKE HAM AAJ ME MAUJOOD NAHI HO SAKTE. HAMESHA KI DUNIYA ME BAHUT ZYADA ENTROPY YANI BIGAD AA CHUKA HOTA. ENTROPY KA ZYADA ASAR NA DIKHNA BHI HAMESHA KI DUNIYA KO JHUTLATA HAI.

YE ANGINAT EK ANGINAT DOORI JAISA HAI NAAKI CHHOTI SI DOORI KO ANGINAT HISSE KARNE JAISA JAHA HAME ISKI DONO CHHOR KA PATA HOTA HAI.

SHAQ BHARE HAMESHA KI DUNIYA KE NAZARIYE FAIL HO JAATE HAIN, KYUNKI: 1.SEEDHA SABOOT NAHI HAI, 2.AISE NAZARIYE PAR TIKE HAIN JO AB TAK SABIT NAHI HUI YA ADHURI HAIN — JAISE QUANTUM GRAVITY YA STRING THEORY, 3.INHE JANCHA BHI NAHI JA SAKTA, 4.AUR SCIENCE KI DUNIYA MEIN SAB LOG ISME NAHI MAANTE.

JAISE KI DARK ENERGY BINA DIKHE HI SABSE BEHTAR WAJAH HAI "DUNIYA KE FAILAV KI BADHTI RAFTAR" KI VAISE HI "ZAROORI MAUJOODGI" SABSE BEHTAR AQLI ZAROORAT HAI SABHI "BINA ZAROORAT MOHTAJ MAUJOODGI" KI. HO SAKTA HAI KABHI DARK ENERGY KO DEKHA JA SAKE PAR YE BAAT SAHI HAI KI SCIENCE ME AGAR HAM ASAR KO DEKHKAR WAJAH KO ZAROORAT MAANE TO ASAR KO DEKHKAR AQLI ZAROORAT KO BHI MANNA CHAHIYE.

•Qur'an 57:3👇

"Wahi hai Pehla aur Aakhri."

•Qur'an 2:255👇

"Allah — uske siwa koi khuda nahi; who *hamesha* Zinda (Al-Hayy) aur Qayyūm (sab ko qayam rakhne wala) hai."

•Qur'an 52:35👇

"Kya who binā kisi (khāliq) ke paida ho gaye, ya khud apne paida karne wale hain?"

•Qur'an 47:38👇

"Aur Allah hi aazaad hai, aur tum sab mohtaj ho."

■6.Jis Duniya Ki Shuruaat Hai, Uske Liye Ek Zaroori Maujoodgi Ka Hona Bhi Zaroori Hai

AGAR DUNIYA HAI, TO ISKA MATLAB YE HAI KI KOI AISI HASTI (ZAROORI MAUJOODGI) ZAROOR HAI JO KISI PAR MOHTAJ NA HO KYUKI AGAR VACUUM ENERGY JAISI HAR CHEEZ KISI AUR PAR HI MOHTAJ HOTI — AUR YE SILSILA PEHLE (PEECHHE) KABHI KHATAM HI NA HOTA (YANI ANGINAT BAATEIN HO CHUKI HOTI) — TO AAJ HUM UN ANGINAT BAATO AUR ANGINAT SAMAY KO PAAR KAARKE YAHAN "AAJ" ME HOTE HI NAHI. LEKIN HUM TO HAIN! ISKA MATLAB HAI KI YE SILSILA PEHLE KABHI NA KABHI PEECHHE JAKAR RUKTA HOGA — KOI EK AAKHRI CHHOR (POINT) HOGA JAHAN SAB KUCHH RUKTA HAI — JISE KISI AUR KI ZARURAT NAHI THI. WAHI "ZAROORI MAUJOODGI" HAI JISNE SAB KUCHH SHURU KIYA

ZAROORI MAUJOODGI KO ZAROOR MAUJUD HONA HAI — USKA NA HONA NAMUMKIN HAI. ISLIYE, USKE AAZAAD HONE JAISI SAARI KHOOBIYAN BHI ZAROORI HONI CHAHIYE; WARNA WHO UNKE LIYE KISI AUR PAR MOHTAJ HOGA, JO USKI ZAROORI HONE KE KHILAAF HAI.

•Qur'an 52:35👇

"Kya who binā kisi (khāliq) ke paida ho gaye, ya khud apne paida karne wale hain?"

•Qur'an 47:38👇

"Aur Allah hi aazaad hai, aur tum sab mohtaj ho."

■7.Zaroori Maujoodgi (Khuda) Ki Sochne Ki Taqat

EK BINA AQL VALI WAJAH (JAISE KI EK PATTHAR AUR EK ANDHI TAQAT) JANBOOJHKAR FAISLE NAHI CHUN SAKTI.

"ZAROORI MAUJOODGI" SOCH-SAMAJH RAKHNE VALI HONI HI PADEGI KYUKI AGAR DUNIYA HAMESHA SE HO YA NA HO

TAB BHI USKO SAMAY KE ANDAR LAANE VALA, USKO ZABARDAST SATEEKTA (FINE-TUNING) DENE VALA, USKO SATEEK QUDRAT KE QANOON ME BANDHNE VALA AUR USKO BEHTAREEN SILSILA DENE VALA, EK CHUNNE KI CHAHAT RAKH RAHA HAI AUR CHAHAT SOCH-SAMAJH KE SAATH HI AATI HAI.

DUSRI TARAF DUNIYA SOCH-SAMAJH VALI NAHI HO SAKTI KYUKI DUNIYA EK BINA ZAROORAT KI MOHTAJ MAUJOODGI HAI AUR USKA BINA SABOOT SOCH-SAMAJH RAKHNA AQLI ZAROORAT NAHI HAI.

DUNIYA AGAR INSANO KI TARAH SOCH-SAMAJH VALI HOTI BHI TO VO FIR BHI BINA ZAROORAT KI MOHTAJ MAUJOODGI HOTI. HAME FIR BHI SOCH-SAMAJH RAKHNE VALI AUR KHUD SE MAUJOOD REHNE VALI "ZAROORI MAUJOODGI" KI AQLI TAUR PAR ZAROORI WAJAH CHAHIYE HOTI.

•Qur'an 2:117👇

"Who Aasmaanon aur Zameen ka Mubtadi' (shuruaat karne wala/originator) hai. Jab bhi kisi cheez ka faisla karta hai to usay bas kehta hai Ho ja! Aur who ho jaati hai."

■8.Kya Zaroori Maujoodgi Hi Khuda Hai?

"ZAROORI MAUJOODGI" KHUDA HI HAI KYUKI ZAROORI MAUJOODGI KI ZAROORI KHOOBIYAN BHI HONI ZARURI HAIN JO AKSAR KHUDA KI KHOOBIYO SE MATCH KARTI HAIN

KHOOBIYAN JAISE KI: ▪ZAROORI MAUJOODGI/WĀJIB AL-WUJŪD/AL-QAYYUM (DUNIYA KI TARAH MOHTAJ NAHI— ANGINAT SILSILE KO ROKTA HAI) (Qur'an 2:255), ▪KHUD SE MAUJOOD (Qur'an 35:15), ▪AAZAAD (KOI BAHARI WAJAH YA BAHARI MOHTAJGI NAHI) (Qur'an 35:15), ▪ HAMESHA SE

ZINDA (DUNIYA ME ZINDAGI KI ASAL ZINDAGI SE HI HO SAKTI HAI) (Qur'an 25:58), ▪AQL RAKHNA(PEHLI SOCH KE BAGAIR DUNIYA KABHI BHI NA HOTI AUR DUNIYA ME INSAN JAISE AQL VALE NAHI HOTE) (Qur'an 2:117), ▪SAADGI (BINA HISSO KE, YANI HISSE NAHI → MOHTAJGI NAHI → ZAROORI) (Qur'an 112:1-2), ▪HAMESHA SE HONA(SAMAY SE BAHAR = BADLAV SE AAZAAD = BINA MOHTAJI HAQEEQAT, FIR BHI SAMAY KE ANDAR CHEEZO KO BADAL SAKTA HAI) (Qur'an 57:3 aur 25:58), ▪ASAL BUNYAD AUR KHOOBI KE BADLAV SE AAZAAD HONA KYUKI BADLAV ZAROORAT SE AATI HAI (Qur'an 55:26-27), ▪SABSE TAQATWAR/AL-QADIR (HAR TAQAT KI WAJAH; AQLI TAUR PAR MUMKIN SABHI ASAL CHEEZO KO KARNE KI TAQAT) (Qur'an 2:20), ▪SAB KUCHH JANNE VALA (WAJAH KO ASAR KA PATA HOTA HAI JAB VO JANBOOJHKAR ASAR KARTA HAI, PATA HONA INSANO KI SOCH KO MAJBOOR NAHI KARTA) (Qur'an 6:59 aur 76:3~PADHE TOPIC 16.3), ▪HAMESHA ACHCHHA (HAQEEQI POORAPAN→ HAQEEQI ACHCHAI — AUR WHO BURAI KO BHI ISTEMAL KARTA HAI TAAKE USSE ZYADA BADA BHALA HO SAKE (JAISE AAZAAD CHAAHAT). BURAI KA ZYADATAR HISSA AAZAAD ZINDAGI KI WAJAH SE HAI, AUR ZAROORI MAUJOODGI ZABARDASTI GOODNESS NAHI THOPTA) (Qur'an 32:7 aur 3:54) AUR ▪HAR CHEEZ KI ASAL WAJAH (Qur'an 39:62).

3.Kai Khuda Maannay Walon Ke Liye

■9.Kitne Zaroori Maujoodgi Hain?

"ZAROORI MAUJOODGI" KE ROOP ME ZAROORI WAJAH KA EK HONA AQLI ZAROORAT HAI JABKI EK SE ZYADA WAJAHO KA MUMKIN HONA "BINA SABOOT" KA SHAQ HAI AUR BINA ZAROORAT HAI. YANI VOH "ZAROORI MAUJOODGI" RAHA HI NAHI.

VAISE BHI, EK HI "ZARURI MAUJOODGI" HO SAKTA HAI KYUKI EK SE ZYADAH HUE TO UNME FARQ HONGE HI KYUKI EK HI JAISE HUE TO VO ALAG NAHI EK HI HAI AUR FARQ BATATA HAI KI JO EK KE PAAS KHOOBI HAI VO DUSRE KE PAAS NAHI HAI YANI VO UN KHOOBIYO ME MOHTAJ HAI TO VO "ZARURI MAUJOODGI" NAHI HUE. AUR UN KAMIYO AUR MOHTAJGI KI WAJAH SE VO KHUD SE MAUJOOD NAHI HO SAKTE.

DUNIYA ME EK JAISA QUDRATI QANOON AUR CHHOTE SE ZARRE ME MAUJOOD HARQAT SE LEKAR BADE BADE PLANETARY MOTION YANI GRAHON KI CHAL PAR EK JAISE DHANCHE (JAISE KI ORBITS) EK HI "ZAROORI MAUJOODGI" KA ASAR LAGTE HAI.

•Qur'an 21:22👇

"Agar dono [aasmaan aur zameen] me Allah ke siwa aur khudā hote, to dono tabāh ho jaate."

•Qur'an 23:91👇

"Allah koi beta nahi rakhta hai, aur na hi uske saath koi aur khudā hai. Agar hote to har khudā apni creation le jaata aur ek dusre par chadh baithte."

■10.Kitne Khuda Hain?

KHUDA KE ROOP ME "ZAROORI MAUJOODGI" KA EK HONA AQLI ZAROORAT HAI JABKI EK SE ZYADA "MAUJOODGI" KA MUMKIN HONA "BINA SABOOT" KA SHAQ HAI AUR BINA ZAROORAT HAI. BAHUT HONA ZAROORI HONE KE ULAT HAI. YANI VOH "ZAROORI MAUJOODGI" AUR FIR KHUDA RAHA HI NAHI.

EK SE ZYADA KHUDA HUE TO VOH ALAG ALAG HONGE. ALAG ALAG HONA MATLAB HAI KI JO KHOOBI EK KHUDA KE PAAS HAI VO DUSRE KE PAAS NAHI HAI. US KHOOBI KE LIYE VO DUSRE KHUDA PAR MOHTAJ HO GAYA AUR FIR VO MOHTAJGI KI WAJAH SE KHUDA RAHA HI NAHI.

"EK KHUDA (ZAROORI MAUJOODGI) APNI ZAROORI KHOOBOIYON KE SAATH, ANGINAT MOHTAJGI/CONTINGENCY KE SILSILAY KE KHILAAF, EK AQLI ZAROORAT HAI."

EK HI KHUDA HO SAKTA HAI KYUKI SABKI APNI CHAHAT HUI TO UNKI CHAHAT APAS ME TAKRAEGI AUR TAKRAAR KABHI BHI DUNIYA KO JANM NA LENE DETI. AUR BAAT AGAR HAMESHA SAATH MILKAR CHALNE KI HAI TO KHUDA KABHI BHI DUSRE KE IRAADE ME MAJBOOR HOKAR SAHMAT NAHI HOGA. HAMESHA KI SAHMATI APNI SOCH NA RAKHNA AUR MAJBOORI HAI. MAJBOORI MOHATAJ BANATI HAI AUR MOHATAJ HONA "ZAROORI MAUJOODGI" KI KHOOBI NAHI HO SAKTI. AUR VAISE BHI "ZAROORI MAUJOODGI" KI KHOOBI EK HONA HAI TO KHUDA BHI EK HI HAI. AGAR KOI FIR BHI KAI KHUDAO ME MAANE TO:

•SAATH MILKAR CHALNA KAMZOR AUR MOHTAJ MAUJOODGIYO KE JHUND KA EK KAMZOR WAADA HAI JO HAMESHA NAHI REH SAKTA. CHAHATO KI EKTA = EK KHUDA.

•KUCHH BHI HO SAKTA HAI TO COCKROACH NE DUNIYA BANAYI BHI MAAN LENA CHAHIYE.

•Qur'an 21:22👇

"Agar dono [aasmaan aur zameen] me Allah ke siwa aur khudā hote, to dono tabāh ho jaate."

•**Qur'an 23:91**👇

"Allah koi beta nahi rakhta hai, aur na hi uske saath koi aur khudā hai. Agar hote to har khudā apni creation le jaata aur ek dusre par chadh baithte."

4.Unke Liye Jo Kehte Hain Ke Sab Kuchh Hi Khuda Hai, Ya Khuda Sab Me Hai

■11.Khuda Ki Har Jagah Mojoodgi

JAISE SURAJ KI ROSHNI DUNIYA KO ROSHAN KARTI HAI PAR SURAJ KO DUNIYA ME JAANE KI ZAROORAT NAHI HOTI VAISE HI KHUDA JAANKAARI SE SAB JAGAH HAI PAR JISMANI TAUR PAR HAR JAGAH HOKAR APNE AAP KO DUNIYA KE BANDHAN ME NAHI DAALTA HAI. GANDAGI ME BHI KHUDA NAHI HOGA. AUR VAISE BHI EK NAAP, SHAQL AUR KISI JAGAH ME MAUJOODGI KAMIYO KO DARSHATA HAI NAKI TAQAT KO. ASAL TAQAT TO VO HAI JO BINA DUNIYA ME JISMANI TAUR PAR MAUJOOD HUE DUNIYA KI HAR CHEEZ JANTA HO AUR DUNIYA KO SAMBHALTA HO.

•DUSRI BAAT DUNIYA KO KHUDA NAHI MANA JA SAKTA JO KHUD MOHTAJ HAI AUR KHUD SE MAUJOOD NAHI HAI.

•**Qur'an 42:11**👇

"Uske misaal ke jaisi koi cheez nahi hai."

•**Qur'an 39:62**👇

"Allah har cheez ka banane wala hai."

•**Qur'an 35:15**👇

“Ae logon! Tum sab Allah ke mohtaaj ho, aur Allah hi sab se Aazaad aur tareef ke laayak hai.”

5.Unke Liye Jo Kehte Hain Ke Hum Ek Nakli Duniya Me Hain

■12.Kya Hum Ek Nakli Duniya Ka Hissa Hain?

DUNIYA KO NAKLI MANNE VALO KO YE SOCHNA CHAHIYE KI AGAR HAM EK NAKLI (SIMULATED/PROGRAMMED) DUNIYA KA HISSA BHI HUE FIR BHI HAME DARD TO HOTA HI HAI AUR AGAR 15VI BAAT ME ALLAH HI VO KHUDA AUR “ZAROORI MAUJOODGI” HAI TO ISLAM ME BATAYE GAYE “HAMESHA KI SAZA” SE BACHNA CHAHIYE

•Qur’an 29:64👇

“Aur ye duniya ki zindagi sirf khel aur tamasha hai; asal zindagi to aakhirat ki hai, agar woh jaante.”

•Qur’an 4:56👇

“Jo log hamari aayaton ko jhutlaate hain, unhe hum aag me daakhil karenge. Jab unki khaalein jal jaayengi, to hum unhe nayi khaalein de denge taaki woh azaab ka maza chakhen.”

6.Unke Liye Jo Maante Hain Ke Khuda Ne Duniya Banayi, Par Ab Dakhal Nahi Deta

■13.Khuda Ki Dakhal Andaazi

KHUDA KA INSANO KI ZINDAGI AUR DUNIYA ME DAKHAL AAJ BHI HAI KYUKI DUNIYA KE TAZURBEKARO KE MUTABIK DUNIYA ME BIGAD BADHTA HI HAI KABHI BHI SUDHAR KI TARAF NAHI JAYEGA PAR UNKE MUTABIK HAR BAAR DUNIYA ME APNE AAP BIGAD SE SUDHAR AUR ZABARDAST SATEEKTA KI TARAF VAPSI HOTI REHTI HAI. YE TO HO GAYI DUNIYA ME DAKHAL, AB RAHI INSANO ME DHAKHAL KI BAAT TO KHUDA SAMAY-SAMAY PAR INSANO KO SANDESH DETA REHTA HAI. ISKI ZINDA MISAL QUR'AN HAI. QUR'AN KE BAARE ME AAP TALASH KAR SAKTE HAIN KI VO KHUDA KA KALAM KYU HAI, USME BAHUT SI BHAVISHYAVANI POORI HUI HAIN JAISE KI MISAAL KE TAUR PAR QUR'AN KO MEHFOOZ RAKHNE KA ALLAH KA YEH DAAVAH AAJ HAM APNI AANKHO SE DEKH RAHE HAI- KARODO HAFIZE QUR'AN DUNIYA ME MAUJOOD HAIN. AISI FAZILAT AAJ TAK KISI BHI KITAB KO NAHI MILI. AISI HI BAHUT SI BAATEIN QUR'AN KO KHUDA KI TARAF SE HONE KA AHSAS DILATI HAIN.

KHUDA SAB KI PAHUNCH SE BAHAR HAI — NA JAGAH KA MOHTAJ HAI, NA WAQT KA. PHIR BHI HAR CHEEZ MEIN HAAZIR HAI APNE ILM, IRADE, AUR QUDRAT KE ZARIYE. JAISE EK PROGRAMMER GAME KE BAHAR HOKE BHI SAB KUCH CONTROL KARTA HAI, WAISE HI KHUDA BHI HAR CHEEZ KO CHALA RAHA HAI.

"HAR VO CHEEZ JO KHUD SE MAUJOOD NAHI HAIN, WHO BAS GALTI SE YA ACHANAK NAHI HOTI — UNKO KISI KHUD SE MAUJOOD CHEEZ NE SOCH SAMAJH KE PAIDA KIYA HOTA HAI. AUR JAB KOI SOCHTA HAI, TOH USME HOSH AUR IRADA HOTA HAI. YE SAB KUCH SIRF EK ZAROORI AUR HOSHMAND MAUJOODGI HI KAR SAKTA HAI."

🧠 <u>Falsafana (AQLI) saboot</u>

AQLI Bahes	Dakhal andaazi ke saboot	Khudaayi dakhal andaazi ka tareeka
"Bewajah Maujoodgi" ki bahes	*Bewajah maujood* duniya(hamesha se/hamesha se nahi) → ek chaahat lagti hai → dakhal andaazi ka kaam.	Pehli dakhal (banaana) (Qur'an 35:1)
Duniya me Zabardast SATEEKTA (Fine-Tuning)	Baar baar Sateek sudhar ki zaroorat → aqlmandi aur chaahat rakhne ki taraf isharah.	Duniya me Lagatar jaari dakhal andaazi (sambhaalna) (Qur'an 16:12 aur 35:41)
Achchhe-bure ka sach me hona	Har jagah ek jaisi achchayi-burayi ⤵ Isharah hai QANOON dene vale ki taraf jo sahi galat ki tameez sikhata hai.	Khudayi khabar (achchhayi ka rasta) (Qur'an 16:90)
Paigambari ghatnaye	Har daur mein paighambari daave aur unka asar sirf ek baat ki taraf	Khudayi khabar (baat-cheet se) (Qur'an 16:36)

	ishaara karta hai — asli Khudai khabar.	
Chamatkar	Aksar qudrati QANOON ko todne vali ghatnaye → Khudayi dakhal aur chahat ki nishani.	Zaroorat ke samay dakhal (chamatkaar se) (Qur'an 6:109)

🔬 **Science ke zariye khudayi dakhal ka isharah**

Science ke zariye pata chalna	**Khudayi dakhal ka isharah**	**Khudayi dakhal andaazi ka tareeka**
Ek "mumkin" point se duniya ki shuruaat	"Kuchh nahi" se duniya ki shuruaat → Yani kisi baahari taaqat ka dakhal hai.	Pehli dakhal (banaana) (Qur'an 35:1)
Duniya me Zabardast SATEEKTA (Fine-Tuning)	Qudrati taaqatein itni naap-tol ke saath bani hain ki lagta hai kisi ne inhe soch-samajhkar set kiya hai.	Duniya me Lagatar jaari dakhal andaazi (sambhaalna) (Qur'an 16:12 aur 35:41)
Aql (soch-samajh) ki shuruaat	Dikhne wala dimaag, aur na dikhne wali	Unchhui taaqat ki dakhal

	soch aur apni pehchaan — inka rishta sirf dikhne wali cheezon se nahi samjha ja sakta. Lagta hai koi chhupi taaqat bhi kaam kar rahi hai.	(Qur'an 2:117)
Genes ki jaankari	DNA ek coded language ki tarah bana hai — jaise kisi ne ise soch samajhkar design kiya ho, jaise koi message ho.	Jismani design ke zariye ek khudayi paighaam ya nishani nazar aati hai. (Qur'an 41:53)
Bina ilaaj theek hone ke unsuljhe waaqe jo record me hai	Jab biology ke rules fail ho jaate hain — to lagta hai kisi chhupi taaqat ka dakhal ho.	Chamatkaar se dakhal (Qur'an 6:109)

7.Unke Liye Jo Khuda Ko Ek Maante Hain, Lekin Musalmaan Nahi Hain

■14.Pehle Neki Ya Pehle Khudaayi Jaankari?

JAB INSAAN APNI SOCH AUR JAZBAAT SE NEKI AUR BURAAI KA FAISLA KARTA HAI, TO HO SAKTA HAI KE WHO GALAT RASTE PAR JAAYE AUR AAKHIR HAMESHA KI SAZA KA HAQDAAR BAN JAYE. LEKIN AGAR WHO AQAL AUR ASLI KHUDAI HIDAYAT KI ROSHNI MEIN NEKI AUR BURAAI KO SAMJHE, TO WAHI USSE BACHA KAR BEHTAREEN ANJAAM TAK LE JA SAKTA HAI.

DUNIYA MEIN 4,000 SE ZYADA DHARM HAIN. MAIN HAR EK KA ASAL YAQEEN SAMAJHNE KI KOSHISH KARUNGA — HAMESHA BEHTAREEN BAAT KO NAZAR MEIN RAKHTE HUE — AUR UNKO YAQEEN KI SAMAJH SE PARKHUNGA, KYUNKI SAHI SAMAJH KABHI BHI ASLI KHUDA KI BAAT KE KHILAF NAHI HO SAKTI. PHIR JAB KOI YAQEEN SAHI AUR ZAROORI SAMAJH SE MILTA JULTA HOGA, TABHI USKA AKHLAAQ (NEKI AUR BURAI) AUR DUSRI BAATEIN DEKHOONGA.

14.1.Ghafil(nazar-andaaz karne wale) logo ka anjaam:

INSAN SAMAJHTA HAI KI KHANA PLATE ME APNE AAP NAHI AA SAKTA, BALKI USKE LIYE MEHNAT AUR KOSHISH ZAROORI HAI. VAISE HI IMAAN AUR HIDAYAT BHI USI KI JHOLI ME GIRTI HAI JO SACH KI TALASH KARE, NA KI GAFIL HOKAR DUNIYA KE MAZE ME DOOB JAYE. QUR'AN ME AAYA: "AUR JO HAMARI MULAQAT KI UMEED NAHI RAKHTE, AUR DUNIYA KI ZINDAGI PAR RAZI HO GAYE AUR USI PAR MUTMA'IN HO GAYE, AUR JO HAMARI NISHANIYON SE GAFIL HAIN – UNHI KA THIKANA DOZAKH HAI." (Qur'an 10:7–8). AUR JO ILM AUR NASEEHAT KE BAWAJOOD HAQ KO IGNORE KARTE HAIN, UNKE BARE ME QUR'AN KEHTA HAI: "UNKE DIL PAR MOHAR LAG GAYI, AUR UNKI AANKHEN AUR KAAN BHI DHAK GAYE." (Qur'an 2:7). IS LIYE KOI BHI NA KEH SAKE KI ALLAH NE NA-INSAFI KI, KYUNKI INSAF KA TAQAZA HAI KI JO KOSHISH KARE USKO RAHMAT MILE AUR JO GAFIL RAHE USKO USKE AMAL KA NATEEJA.

•**Qur'an 17:36**👇

"Aur us cheez ke peechhe na chalo jiska tumhe ilm nahi; yaqeenan kaan, aankh aur dil sab se sawal hoga."

•**Qur'an 2:256**👇

"Hidayat gumraahi se alag karke wazeh ho chuki hai."

•**Qur'an 2:185**👇

"Ramazan ka mahina who hai jisme Qur'an utara gaya, logon ke liye hidayat, aur hidayat ki wazeh daleelein, aur haqq-o-batil ko alag karne wala (criterion)."

•**Qur'an 16:90**👇

"Beshak Allah hukm deta hai insaaf karne ka, ahsaan (neki, kindness) karne ka, aur rishtedaaron ko dene ka. Aur Allah mana karta hai behayayi se, burayi se aur zyadati se. Who tumhe naseehat karta hai, shayad tum yaad rakhon (samajh lo)."

■15.Islam Hi Kyun?

15.1. ✅ISLAM KA ALLAH HI "ZAROORI MAUJOODGI (WĀJIB AL WUJŪD)" ME SABSE BEHTAR SATEEK BAITHTA HAI:

Mai khuli soch wala hoon. Agar koi neeche ke points me Islam se behtar kuchh pesh kare, to main sirf use qabool hi nahi karunga — balki us dharm ko khud aage badhaane ka kaam bhi karoonga.

✅ Islam andha yaqeen nahi maangta. Yeh humein ek aise Khuda se milaata hai jiski khoobiya bilkul us maujoodgi se milti hain jo aql ke mutabiq zaroori hai — yaani 'zaroori maujoodgi', jiska sabhi cheezo ke hone ke liye uska khud ka hona laazmi hai.

"Zaroori Maujoodgi" ki zaroori **12** khoobiya — Har Ek Allah mein Islam ke mutabiq poori hoti hai:

Zaroori maujoodgi ki Khoobi	**Pehchaan**	**Allah ki khoobi**
1. Zaroori maujoodgi (Wājib al-Wujūd)	Namaujood nahi ho sakta hai; anginat silsile (infinite regress) se bachata hai	Qur'an 112:2 — "Allāhuṣ-Ṣamad" (khud ke liye kaafi hai)
2. Khud se maujoodgi	Khud ki maujoodgi ke liye kisi ka mohtaj nahi	Qur'an 112:3 – "Lam yalid wa lam yūlad" (Na usne kisi ko janam diya aur na vo janma gaya)
3. Aazaadi	Khud se maujood; kisi bhi cheez ko banane me mohtajgi nahi	Qur'an 14:8 — "Beshaq, Allah tumhari madad lene se aazaad hai."
4. Bina hisso wali maujoodgi	Isme koi hissa ya part nahi — poori tarah ek hai	Qur'an 112:1 — "Kaho, voh Allah hai, Ek(wahid)."

5. Hamesha se hona	Time se bahar, khoobi me bina badlav ke hona	Qur'an 57:3 — "Voh pehla aur aakhri hai ."
6. Badlav ki zarurat nahi	Khoobi badalne ki zaroorat nahi	Qur'an 6:115 — "Koi bhi uske baat ko nahi badal sakta hai."
7. Sabse taqatvar	Har taqat ki asal; aql se mumkin cheeze karna.	Qur'an 2:20 — "Allah har cheez par control rakhta hai."
8. Sab kuchh jaanne vala	Insaano ki chahat ko control kiye bina sab kuchh jaanta hai aur sabki sochne ki taqat aur aql ka asal wajah hai	Qur'an 6:59 — "Ek patta bhi nahi girta hai lekin vo jaanta hai."
9. Sabse Achchha	Asal achchaiya; burayi hone dene se aazaadi jaise behtar achchhayi nikaalna	Qur'an 4:40 — "Allah Kisi ke saath galat nahi karta hai."
10. Asal wajah	Har mohtaj cheezo ki asal shuruaat	Qur'an 39:62 — "Allah har cheez ka banane wala hai."

11. Ek hona	Ek eklauti asal wajah	Qur'an 112:1 — "kaho, voh Allah hai, Eklauta."
12. Zinda hona	(Source of life) zinda hai Zindagi ko banane wala	Qur'an 2:255 — "...hamesha Zinda(Al hayy)..."

✿ Gehri baat: Islam ka Allah hi sachcha khuda kyu hona chahiye?

Jo hasti is kainaat ko paida karne wali hai, uska zinda hona, hoshmand (conscious) hona, taaqatwar, samajhdaar (wise) aur is kainaat ki tarah mohtaaj (contingent) na hona zaroori hai.

Zindagi aur hosh (consciousness) aisi cheez se nahi aa sakti jo khud bejaan aur behosh ho.

Sirf ek zaroori, zinda aur samajhdaar wajah hi is duniya ko samjha sakta hai jo zindagi aur hosh se bhari hui hai.

Islam ka Khuda sirf achchhi tarah bayan hi nahi kiya gaya — balki wahi ek hasti hai jo aqli zarurat aur sachchi khudayi khabar, dono se perfectly milti hai.

"Dusre dharmon ki kitaabon mein bhi aisi kai poori ho chuki paishgoiyan milti hain jo Islam ki taraf ishara karti hain. Saath hi, Qur'an aur Sahih Hadeeso mein bhi kai aisi paishgoiyan hain jo sach sabit ho chuki hain. Aur inhi Islamic sources mein kuch aise scientific aur historical facts bhi hain jo aaj tak bilkul sahi sabit hue hain."

15.2."Agar na koi saza hoti, na inaam — toh ek khudgarz insaan kisi Khuda ko kyun maanta?"

"Jo koi neki karta hai, wo apne hi faayde ke liye karta hai. Aur jo buraayi karta hai, wo apne hi khilaaf karta hai. Aur tumhara Rab apne bandon par kabhi na-insaafi nahi karta." **(Qur'an 41:46)**

.....Toh us aag se daro jiska indhan log aur patthar hain, jo inkaar karne walon ke liye tayyar ki gayi hai." **(Qur'an 2:24)**

✅ **0% doubt hai neeche 1-3 points me:** [Samajhdaari isme hai ke jisme Koi doubt na ho usko chuna jaaye, aur jisme koi doubt ho usse bacha jaaye, hamesha ke azaab ke khatre se door raha jaaye.]

1. Sachcha khuda kon hai?

Qur'an 100% saaf taur par batata hai ke Allah kaun hai — jabki doosre log '3 in 1' samjhaane ki koshish mein uljhe rehte hain ya khud hi confused hain.

Hawala: Qur'an 112, 42:11, 20:8, 20:98

2. Kya kitabo ke words ki salamati ka dawah huwa hai?

Qur'an ko, ek yaad-dihani ke taur par, 7 Arabic lehjon (dialects) mein mehfooz hone ka dawa kiya gaya hai — jo Allah ne apne Rasool (sallallahu alaihi wasallam) ke zariye aasan banane ke liye jaiz (authorized) kiye.

Aise Qur'an ke haath-likhe nuskhe (manuscripts) hain jaise Sana'a manuscript aur Topkapi

manuscript, jinhein carbon-dating se Nabi (sallallahu alaihi wasallam) ke daur ka sabit kiya gaya hai.

Allah ne Qur'an ko zubaani (oral) taur par bhi mehfooz rakha hai. Ramzan ke mahine mein poore Qur'an ki tilawat Taraweeh namazon mein duniya bhar mein hoti hai.

Har saal laakho huffaaz (Qur'an yaad karne waale) tayyar hote hain.

Hawala: Qur'an 15:9, Bukhari 7522, 3219, 4984, 4679, 4986, 5027, 5049 Muslim 821a, Nasā'ī 916, Tirmidhi 3104, Wikipedia

3. Khuda ki pehchaan ya sazaon ke maamle mein koi 2 tarfi baat (contradiction)?

Islam mein Allah ek hi saccha Khuda hai, jiske khoobsurat naam uski sifaat dikhate hain. Har gunaah ki alag saza hai — bilkul insaaf ke saath.

Yaha tak, Puri Qur'an mein koi 2 tarfi baat nahi hai — (Surah 4:82)

Hawala: Qur'an 112, 42:11, 20:8, 20:98, 99:7–8

❌ **100% Risk hai neeche 4-9 points me:** [Aqalmandi yeh hai ke jis paigham mein khatre ki chetavni ho, usko pehle ahmiyat do, uska dhyaan se jaaiza lo, aur hamesha ke azaab ka risk mat lo. Agar koi warning hi nahi, toh aise Khuda ki following be-maqsad ho jaati hai]

Saza (4-9 points) ke liye:

4. Allah ke inkaar (Disbelief) ka nateeja hamesha ki jahannum ki aag hai [Qur'an 47:34, 39:71-72, 3:151]

5. Allah ke saath koi dusra khuda bana lena (Shirk) = hamesha ki jahannum ki aag [Qur'an 4:48, 3:151]

6. Allah me yaqeen ke bina achchha kaam dunyaavi inaam de sakta hai par marne ke baad jahannum ki aag hi hai [Qur'an 14:48, 17:18-19, Muslim 2808b]

7. Allah ke saath koi dusra khuda bana lena aapke marne par dunyaavi inaam ke baad achchhe kaam ko bhi bekaar kar deta hai aur nateeja hamesha ki jahannum ki aag [Qur'an 39:65]

8. Allah ke kisi sachche Nabi ya Rasool ka inkaar Allah ke paigham ka inkaar hai aur nateeja hamesha ki jahannum ki aag [Qur'an 4:150-151]

9. Jhoote Nabiyo ya Rasoolo me maanna, Allah ke paigham ka inkaar hai aur nateeja hamesha ki jahannum ki aag [Qur'an 4:150–151, 3:83–85, 33:40, 6:93–94, Bukhari 4416]

⚠ **50% Risk hai 10ve point me:** [Aqalmandi yeh hai ke jis paigham mein khatre ki warning ho, usko pehle ahmiyat do, uska dhyaan se jaaiza lo, aur hamesha ke azaab ka risk mat lo. Agar koi warning hi nahi, toh aise Khuda ki following be-maqsad ho jaati hai]

Saza 10ve point ke liye:

10. Allah me yaqeen karna lekin galat kaam bhi karne par thode waqt ke liye saza ho sakti hai ya marne se pehle asal maafi mangne par maaf bhi ho sakti hai [Qur'an 2:81, 39:53, Bukhari 6560]

✅ **0% Risk hai 11ve point me:** [Shayad hi koi dharm ho jo kahe, 'Achchha kaam karna aur sirf sachche Khuda par imaan rakhna jahannum le jaata hai'. Agar koi inaam hi na ho, toh Khuda ko maanne ka koi matlab nahi banta]

Inaam 11ve point ke liye:

11. Sirf sachche khuda (Allah) par yaqeen aur achchha kaam karne par Allah ki daya se hamesha ki jannat hai [Qur'an 4:13, 31:8–9, 21:94, 85:11, 19:59–60]

15.3.Qur'an ya sahih Hadiths me bahut se Daave hain jo pehle hi poore ho chuke hain.

Note: pehle se khabar hone (prophecies) ki asal haqeeqat, aur dharm granthon ka science ya history se milna — kahin wo janboojhkar khuda se hai ya ittefaq se — sirf tab sahi tarah samjha ja sakta hai jab sahi yaqeen falsafi soch-vichar se tay ho. Yaha tak ke chamatkaar bhi tabhi maayne rakhte hain jab sahi imaan aqal ki bunyaad par mazboot ho.

Daava	Hawala	Daava ka poora hona
Romans ki Persians par jeet	Surah Ar-Rum (30:2–4)	Pehle to Romans Persians se haar gaye, lekin Daave se 3–9 saalo me jeet hasil kiya. Lagbhag 627 CE me.
Qur'an ki hifazat	Surah Al-Hijr (15:9)	Muslim maante hain ki Qur'an waise ka waisa hi mehfooz hai, jab se yeh utaara gaya. Ye

		daava is ayat ke saath poori ho gayi hai. Duniya bhar mein laakhon logon ka ise zubaani yaad kar lena koi ittefaq nahin hai.
Abu Lahab ka anjaam	Surah Al-Masad (111:1–5)	Abu Lahab ne kabhi Islam qubool nahin kiya aur kufr par hi mara, jaise surah ne pehle hi bata diya tha. Agar wo sirf jhooth-moot Islam qubool kar leta, to Qur'an ko jhooth sabit kar sakta tha — lekin aisa na hua.
Badr me kaafiron ki haar	Surah Al-Qamar (54:45)	Is ayat ne pehle hi ghoṣit kar diya tha ki kafir haarenge, aur Muslim maante hain ki yeh baat Ghazwat-ul-Badr mein poori hui.

Jerusalem ki fatah	Sahih Bukhari 3176	638 CE me khalifa Umar se Jerusalem fatah hua.
Persia ki fatah	Sahih Muslim 2918a	khalifa Rashidun Caliphate (Umar r. ki nigrani) ke waqt Persia haasil hua.
Constantinople ki fatah	Sahih Muslim 2897	1453 me Sultan Mehmed II (Fatih) ke dwara poora hua..
Jhoote Nabiyo ka aana	Sahih Bukhari 3609, Muslim	Kai log jaise Musaylimah aur Sajjah Nabi ﷺ ke baad nabi hone ka dawa karte hue aaye.
Sangeet ke saazon ka istemal aur burayi ka aam hona	Sahih Bukhari 5590	Kai log ise aaj ke entertainment culture ka bayan mante hain.
Lambe-lambe imarat banana	Sahih Bukhari 7121	Gulf deshon ke skyscrapers se pura hua mana jata hai.

Note: Postdiction (yaani ghatna ke baad "future ki baat" likhna) aksar tab pakdi ja sakti hai jab:

1. 📜 **Purane likhe hue nuske ya zubani riwayat mil jayein jo "edit" ki hui version se alag ho.**
2. 🤔 **Future ki baat kisi mashhoor shaks ya dushman ke baare me ho, jinke kaam aur anjaam logon ko pehle se pata ho (jaise Abu Lahab).**
3. 💥 **Waqiya itihas me bohot bada ho, to us par alag-alag log (shamil hai shak karne wale aur dushman) likhte ya bolte.**
4. 🛡️ **Islam ke shuru ke daur me dushmani thi, isliye agar koi jhoothi baat baad me ghad di jaati, to Quraysh ya baad ke mukhalif log zaroor challenge karte.**

15.4.Doosre dharm ki kitabo me bohot si future ki baatein hain jo Islam ke haq me puri hui mani jati hain:

1. Daniel 2:44 aur Surah As-Saff 61:9

Daniel 2:44 me likha hai ki ek khudayi saltanat us waqt aayegi jab purane badshahat tukde-tukde (iron aur clay ke pair) me banti hongi — wo pehle ke sab badshahaton ko mita degi aur hamesha ke liye qayam rahegi. Musalman mante hain ki ye 7vi sadi me Islam ke aane par pura hua, jab usne Roman (Byzantine) aur Persian saltanaton ko gira diya. Ye Qur'an 61:9 se milta hai, jisme Allah ne apne Rasool ko hidayat aur sachche deen ke saath bheja taaki wo sab dharmon par ghalib ho — jo Daniel me bataye gaye hamesha ke liye qayam rehne wale saltanat ke theme se milta hai.

2. Isaiah 42:11

Is ayat me Kedar ke logon (Hazrat Ismail ke vanshaj, yaani Arab) aur Sela ke logon (jo Medina me Sela pahad mana jata hai) ka zikr hai, jo khushi manayenge aur apni aawaz buland karenge. Musalman ise Nabi Muhammad ﷺ ki aane ki pehle se khabar mante hain, jo Kedar ki nasl se the aur Medina hijrat ki, jahan se azaan aur Allah ka paigham buland aawazon me "pahaadon ki choti se" sunaya gaya — jo is khushi bhare pukarne ko pura karta hai.

3.<u>Bohot se dharm granth, jin ke mazhabi giroh baad me Islam ke asal paigham se hat gaye the (Qur'an 2:132, 3:19, 3:67 & 3:85), me aakhri nabi ki aane ki pehle se khabar milti hain — kuch me to Nabi Muhammad ﷺ ka naam tak seedha likha hua hai.</u>
(Misaal: [1] <u>Sanskrit shabd "Narasansha"</u> ka matlab Arabic "Muhammad ﷺ" ke barabar hai — dono ka matlab hai "tareef ke layak shaks." Unka bayan ek oont sawar, resistant se aane wale, aur bade giroh ke neta ke roop me kiya gaya hai. [2] Genesis 17:20 me likha hai ki Isma'il ke vanshaj ek badi qaum banayenge, aur Muhammad ﷺ Isma'il ki nasl se hain. [3] Song of Solomon 5:16 me ek intezar kiye gaye shaks ka zikr hai jo tashbih ke taur par bayan hua hai, jinka naam Hebrew me 'Mahmad' likha hai — jo matlab aur awaz dono me Muhammad ﷺ se bohot milta hai.)

Aur bhi hai....

15.5.Qur'an aur saheeh Hadith me bohot si aisi baatein hain jo ilm-e-science se milti hain:

"Sabse pehle, Qur'an ek hidayat ki kitaab hai, science ka text book nahi. Iska asal maqsad logon ko imaan(yaqeen), neki ki raah aur bachne ki taraf le jana hai, na ke science ki poori baat samjhana. Isme barsaat, taare, ya insani paidaish jaise qudrati waqiyat ka zikr hota hai, lekin inhe Allah ki qudrat ki nishani ke taur par pesh kiya jata hai taaki log sochen — na ke science ka lecture dene ke liye. Isliye, Qur'an banayi gayi qudrat par ghour karne ki daawat deta hai taaki ise banane wale ko pehchana ja sake, na ke science padhane ke liye."

Note: pehle se khabar hone (prophecies) ki asal haqeeqat, aur dharm granthon ka science ya history se milna — kahin wo janboojhkar khuda se hai ya ittefaq se — sirf tab sahi tarah samjha ja sakta hai jab sahi yaqeen falsafi soch-vichar se tay ho. Yaha tak ke chamatkaar bhi tabhi maayne rakhte hain jab sahi imaan aqal ki bunyaad par mazboot ho.

"Yaad rakho, aaj ka modern science ab jaa kar wo cheezein dhoond raha hai jo Qur'an ne 7vi sadi me bata di thi."

1.Qur'an me Big Bang Nazariya:

"Kya inkaar karne walon ne nahi dekha ki aasmaan aur zameen ek saath the, phir Humne unko alag kar diya?....." (Qur'an – Surah Al-Anbiya 21:30)

2.Qur'an me Oceanic Halocline:

"Aur wahi hai jisne do samundar chhode – ek taza meetha, aur ek khara kadwa – aur unke beech me ek rukawat aur na paar kiya ja sakne wala parda rakha." (Qur'an – Surah Al-Furqan 25:53)

3.Qur'an me Embryology:

"Humne (Allah ne) insaan ko mitti ke saar se paida kiya (pehla insaan), phir usse ek qatray (nutfah) ki shakal me ek mazboot jagah me rakha, phir us qatray ko chipakne wali shakal (alaqah) banaya, phir us shakal ko gosht ke loothre (mudghah) me badla, phir us loothre ko haddiyan (izam) banaya, phir un haddiyon ko gosht (lahm) se dhak diya, phir humne use ek nayi makhlooq banaya, to bohot barkat wala hai Allah, jo sabse behtareen Paida Karne Wala hai." (Qur'an – Surah Al-Mu'minun 23:12-14)

4.Aasmaan ki taraf upar chadne se saans phoolti hai kyunki oxygen kam ho jati hai:

"Jise Allah hidayat dena chahe to uska seena Islam ke liye khol deta hai; aur jise gumrahi me chhodna chahe to uska seena tang aur daba hua kar deta hai jaise wo aasmaan me chadh raha ho. Isi tarah Allah un par napaki dalta hai jo imaan nahi late." (Qur'an – Surah Al-An'am 6:125)

5.Zindagi ka asal:

".....Aur Humne har zinda cheez ko paani se banaya. Kya phir bhi wo imaan nahi late?" (Qur'an – Surah Al-Anbiya 21:30)

6.Loha zameen ka asli nahi:

".....Aur Humne loha nazil kiya, jisme bohot badi jang ki taqat aur logon ke liye faide hain,....." (Qur'an – Surah Al-Hadid 57:25)

7.Zameen ka atmosphere zindagi ke liye hifazati dhal hai:

"Aur Humne aasmaan ko ek mehfooz chhat banaya, magar wo iski nishaniyon se mooh mod rahe hain." (Qur'an – Surah Al-Anbiya 21:32)

8.Pahaadon ki gehri jadain hoti hain:

"Kya Humne zameen ko aaramgah nahi banaya? Aur pahaadon ko khute (keel) ki tarah?" (Qur'an – Surah An-Naba 78:6–7)

9.Kainaat ka phailna:

"Aur aasmaan ko Humne qudrat se banaya, aur yaqeenan Hum usko phaila rahe hain." (Qur'an – Surah Adh-Dhariyat 51:47)

10.Sooraj ka apna chakkar:

"Aur wahi hai jisne raat aur din, sooraj aur chaand banaye; sab [asmani jisam] apne chakkar me tair rahe hain." (Qur'an – Surah Al-Anbiya 21:33)

11. Samundar ki gehraiyon me roshni nahi hoti aur andar lehrain hoti hain:

"Ya [wo hain] jaise ek gehre samundar ki andheriyan, jo lehron se dhaka ho, un lehron par phir lehrain, unke upar badal — andhera par andhera. Jab koi apna haath nikale to mushkil se hi use dekhe. Jise Allah ne roshni na di, uske liye koi roshni nahi." (Qur'an – Surah An-Nur 24:40)

12.Maatha (forelock) ka jhoot bolna aur harkat:

"Hargiz nahi! Agar wo nahi rukta to Hum zaroor uske maathon se kheench le jayenge —

Jhootha, gunaahgar maatha!" (Qur'an – Surah Al-'Alaq 96:15–16)

13.<u>Dard mehsoos karne wale receptors</u>:

"Yaqeenan jo hamari aayaton ka inkaar karte hain, Hum unhe aag me daal denge. Jab kabhi unki skin jal kar khatam ho jaayegi to Hum unki jagah doosri skin bana denge taaki wo azaab ka maza chakhein. Yaqeenan Allah Ghalib aur Hikmat wala hai." (Qur'an – Surah An-Nisa 4:56)

14.<u>Insani jism me 360 joints hote hain</u>:

Aisha (RA) ne riwayat ki: Nabi ﷺ ne farmaya, "Beshak, Adam ki aulad me har insaan 360 joint ke saath paida hota hai. Jo Allah ki tasbeeh kare, hamd kare, uski wahdaniyat ka iqraar kare, uski taqdees kare, logon ke raste se pathar, kanta ya haddi hata de, aur burai se roke aur bhalai ka hukm de, jitni joints ke barabar, to wo us din aag se bach kar chalega." (Sahih Muslim 1007a)

15.<u>Mecca se Hajar aur Mecca se Busra ka fasla lagbhag barabar</u>:

"Nabi ﷺ ne farmaya: Us Zaat ki qasam jiske haath me Muhammad ki jaan hai, beshak Jannat ke do darwazon ke patton ke darmiyan ka fasla utna hi hai jitna Mecca se Hajar ka, ya Mecca se Busra ka." (Sahih Muslim 194a)

16.<u>Fingerprints</u>:

"Kya insaan samajhta hai ke Hum uski haddiyan jama nahi karenge? Kyun nahi, Hum to uski ungliyon ke siron ka naqsha tak banane ki qudrat rakhte hain." (Qur'an – Surah Al-Qiyamah 75:3–4)

17.<u>Kalonji ka tel har bimari ka behtareen ilaaj hai (maut ke siwa)</u>:

"Nabi ﷺ ne farmaya: 'Kalonji me har bimari ka shifa hai, maut ke siwa.'" (Sunan Ibn Majah 3447)

Aur bhi bohot kuch.....

15.6.Qur'an aur saheeh Hadith me bohot si aisi tareekhi baatein hain jo aaj bhi hum dekh sakte hain:

Note: pehle se khabar hone (prophecies) ki asal haqeeqat, aur dharm granthon ka science ya history se milna — kahin wo janboojhkar khuda se hai ya ittefaq se — sirf tab sahi tarah samjha ja sakta hai jab sahi yaqeen falsafi soch-vichar se tay ho. Yaha tak ke chamatkaar bhi tabhi maayne rakhte hain jab sahi imaan aqal ki bunyaad par mazboot ho.

"<u>Yaad rakho, tareekh daan aur puratatva vidhwan ab jaa kar wo cheezein dhoond rahe hain jo Qur'an ne 7vi sadi me bata di thi.</u>"

1.<u>Qur'an 17:107</u>

"...jab unke saamne tilawat ki jati hai, to wo apne thodon ke bal sajde me gir padte hain (yakhirrūna lil-adhqāni sujjadan)."

Is ayat ka ek zabardast tareekhi misaal humein purane Misr (Egypt) me milti hai—Dilchasp baat ye hai ki purane Misr ke deewari naqshon me ibadat karne wale log waisi hi surat me dikhaye gaye hain jaise is ayat me bayan hai — apne thodon ko zameen se

lagaye hue sajde me. Ye tasveeren, jo qabron aur mandiron me mili hain, ek gehri adab aur bandagi ka izhar karti hain jo Qur'an ke lafz "yakhirrūna lil-adhqāni sujjadan" se milta hai. Aise manzar shayad purani paighambari riwayaton ke asaar hon, jo yeh dikhate hain ki sujood — poori tarah sar jhuka dena — qadim tehzeebon me bhi ibadat ka aam tareeqa tha.

2.<u>Qur'an 44:29</u>

"Aur na aasmaan un par roya, na zameen, aur na hi unhe mohlaat di gayi."

Qur'an (44:29) me likha hai ki na aasmaan aur na zameen Fir'aun aur uski qaum par roye, Ye unki burai aur beqadri ko dikhata hai. Ye purane Misri aqeede se bilkul ulta hai, jo unke qabr ke patharon, Book of the Dead aur coffin texts me milta hai, jahan likha hota tha ki ek nek shaks ki maut par aasmaan aur zameen roya karte hain. Is tarah, Qur'an ki ye ayat ek mashhoor Misri tasawwur ko naazuk lekin bilkul sahi andaaz me ulat deti hai, aur Fir'aun ki Allah ki taraf se rad karne ka elaan karti hai.

3.<u>Qur'an ka mawqif</u>: Qur'an Yusuf ke daur ke Misr ke hukmaran ke liye sahi taur par "Malik" (badshah) ka lafz istemal karta hai (Surah Yusuf 12:43, 12:50) aur Musa ke daur me "Fir'awn" (Pharaoh) ka (jaise Surah Al-Qasas 28:38). Ye farq tareekhi timeline se milta hai aur Qur'an ki zabaani barik-bini ko dikhata hai. Itihaasdaan tasdeeq karte hain ki "Pharaoh" ka lafz Misr ke Middle Kingdom (Yusuf ke daur) me istemal nahi hota tha; ye baad me New Kingdom (Musa ke daur) me aya. — Magar doosre dharm granthon me:

Yusuf (Genesis 41:14, 41:39) aur Musa (Exodus 1:8–11) dono ke waqiyat me hukmaranon ko “Pharaoh” kaha gaya hai, jabki Yusuf ke daur me ye unwan tha hi nahi — isliye ye tareekhi tor par ghalat hai.

Aur bhi bohot misaalein hain....

15.7.Mohabbat, Gham aur Na Hilne Wali Umeed Bhari Zindagi – Nabi Muhammad ﷺ ki Kahani:

Wo paida hote hi yateem ho gaye — unke walid unke paida hone se pehle hi wafat pa gaye (Ibn Hisham, Seerah). Sirf chhe saal ki umar me unki pyari maa bhi chhod kar chali gayi. Kehte hain ke wo registan me unki bejaan laash ke paas baith kar rote rahe (Ibn Ishaq). Aath saal ke hote-hote, unke dada — jo unke aakhri sarparast the — bhi duniya se chale gaye.

Zindagi ka imtihaan khatam nahi hua tha.

Jab unhone ek Allah ki ibadat aur aman ka paigham pohanchana shuru kiya, to unka mazaaq udaya gaya, unhe rad kiya gaya, aur un par tashaddud hua. Ta’if me, un par pathar barsaye gaye jab tak unke jooton me khoon bhar na gaya (Sahih Muslim 1795a). Farishton ne shehar ko kuchal dene ka peshkash ki — magar unhone inteqam ke bajaye reham ko chuna.

Unki zindagi gham pe gham se bhari rahi:

Unhone apne saat me se chhe bachon ko dafan kiya, jisme unke chhote bete bhi shamil the (Sahih al-Bukhari 1294).

Unki pehli biwi Khadijah (RA) — jo sabse pehle unpar imaan layin aur unki sabse badi himayatgar thi — unke zindagi ke sabse mushkil saal me wafat pa gayin. (Ibn Ishaq / Ibn Hisham/At-Tabari)

Usi saal unke chacha Abu Talib — jo unki hifazat karte the — bhi guzar gaye. (Ibn Ishaq / Ibn Hisham/At-Tabari)

Kabhi kabhi bhookh itni shadeed hoti ke apne pait par pathar baandh lete (Jami` at-Tirmidhi 2345). Din guzar jaate ghar me chulha nahi jalta (Sahih Muslim 2972a). Kabhi kabhi sirf paani aur khajoor se iftar karte — wo bhi agar mil jaye.

Ek dafa apne potay Husayn ke saath pyaar se khel rahe the, yeh jaante hue ke ek din wo Karbala ke maidan me shaheed honge (Sunan al-Tirmidhi 3775). Phir bhi, unke chehre par muskaan thi.

Unhone apne saathiyon ko peeta hua, bojhila hua, bhooka dekha — aur unke liye dua ki. Aur jab apne dushmanon par qudrat aur fatah hasil ki, to unhe maaf kar diya, farmaya:

"Aaj tum par koi malamat nahi, tum azaad ho."

(Sahih al-Bukhari 4280)

Har museebat me Allah ka shukr ada kiya, kabhi yeh nahi poocha, “Kyun main?” Balki sabr dikhaya aur sabko sikhaya ke asli taqat kya hoti hai: zalim ke saamne reham, andheron me imaan, aur dard me sukoon.

“Sabse zyada aazmaye gaye log paighambar hote hain, phir saleh log...”

— Sunan Ibn Majah 4023

Agar dard ek chhupi hui barkat na hota, to Allah apne sabse pyare bande ko itna dard kyun deta?

15.8.Prophet Muhammad ﷺ ki qualities aur actions ye dikhate hain ke wo ek sachche nabi the, kuchh aur nahi. Kyunki ek achchha aur sachcha insaan hi ye sab kar sakta hai– Nabi Muhammad ﷺ ki zindagi ek paak aur maqsad wali zindagi thi:

1. Puri raat ibadat me guzarna, neend me nahi

> Wo raat me itna lamba namaz me khade rehte ke unke paon sujj jaate.

A'isha (RA) ne poocha: "Aap aisa kyun karte hain jab Allah ne aapke pehle aur aane wale sab gunah maaf kar diye hain?"

Unhone jawab diya:

"Kya main shukarguzar banda na banoon?"

—Sahih al-Bukhari 4837, Sahih Muslim 2820a

2. Ek mahine ka roza rakhna, daawat udaane ke bajaye

> Wo ﷺ har Ramzan ka roza rakhte, aksar uske baad bhi, aur doosron ko roza rakhne ki talqeen karte taaki rooh ki paakizaagi ho.

— Sahih al-Bukhari 1891, Sahih Muslim 759a

Unhone ye bhi farmaya:

"Jo shakhs imaan ke saath Ramzan ka roza rakhe... uske pehle ke saare gunah maaf kar diye jayenge."

— Sahih al-Bukhari 38

3. Be-had daulat, taqat, aur auraton ko lene se inkaar karna

> Jab Quraysh ne unhe badshahi, daulat, aur auratein dene ka peshkash kiya, to unhone farmaya:

"Agar wo mere daaye haath me sooraj rakh dein aur baaye haath me chaand... tab bhi main is paigham ko kabhi nahi chhodunga."

— Seerah Ibn Hisham, zikr Al-Bidayah wa Nihayah me bhi

4. Ghanimat ka maal rakhne ke bajaye baant dena.

> Jungon ke baad, wo ghanimat ka sara maal (Māl al-Ghanīmah) insaaf se baant dete ya sadqe me de dete.

— Sahih al-Bukhari 2989, 3142

Wo saada zindagi guzarte aur daulat jama nahi karte the.

Theek hai, main is poore hissa ko tumhari condition ke mutabiq English se Roman aam bolchal wali Hindi me, jitna tumne bheja hai utna hi likh raha hoon — na zyada na kam.

5. Ameer hone ka mauka hote hue bhi gareeb rehna

>Poori Arabian Peninsula pe hukumat hone ke baad bhi, aap ki wafaat ke waqt aapke paas na sona tha na chandi, aur aapki zeerah (armor) ek Yahudi ke paas girwi rakh ke khana liya gaya tha.

—Sahih al-Bukhari 2916

Aapka gharana kai-kai din bina paka hua khana khaye rehta tha.

—Sahih Muslim 2972a

6. Zulm ko rokna, dushmano ke khilaf bhi

>Aapne jang me bhi aam log, bacche ya jaanwaron ko nuksan pahunchane se mana kiya.

—Sahih Muslim 1731a

Aapne kaha:

"Zulm Qayamat ke din andheron me hoga."

—Sahih al-Bukhari 2447

7. Sabse bade dushmano ko bhi maaf karna

>Jab aapne Makkah fatah kiya, to inteqam lene ke bajaye farmaya:

"Aaj tum par koi ilzaam nahi. Tum sab azad ho."

—Sahih al-Bukhari 4280

8. Hamesha sach bolna — dushman bhi maante the

>Quraysh aapko Al-Ameen (Amanatdaar) kehte the, Nabuwat se pehle bhi.

Abu Sufyan, jo sakht dushman tha, usne bhi Rome ke Badshah se kaha:

"Who kabhi jhoot nahi bolte."

—Sahih al-Bukhari 7 (Hadith of Abu Sufyan and Heraclius)

9. Ghulamon, kamzoron aur aurton ke saath shafqat

>Aapne kaha:

“Apne ghulam ko apna bhai samjho.”

—Sahih al-Bukhari 30

Aur: “Sabse behtareen tum me se wahi hai jo apni auraton ke saath sabse behtareen sulook kare.”

—Sunan al-Tirmidhi 3895

10. <u>Apni qaum ke liye rona, baddua na dena</u>

>Ta’if me jab pathar maar ke khoon nikal diya tha, to aapne dua ki:

“O Allah, meri qaum ko hidayat de, kyunki ye nahi jaante.”

—Sahih Muslim 1795a

Ek baar poori raat apni ummat ke liye ro kar dua ki.

—Sahih Muslim 202

Conclusion

Koi sachcha, achchha insaan ya taqat ka bhooka na hone wala leader hi aisi zindagi chun sakta hai — jisme sirf aajzi, dard, sachchai aur bina swarth ka pyaar ho. Ye sirf ek sacche Nabi ka kaam ho sakta hai.

<u>15.9.Chalo dekhte hain Qur’an Nabi Jesus/ISA (A) ke khuda hone ke bare me kya kehta hai:</u>

<u>Chalo pehle ek aqli koshish se shuru karte hain:</u>

"Wo kehte hain ke Isa (A) hamesha se Baap se paida hue hain."

"Ye jo 'eternal generation' ka concept hai na, ye Isa (A) ko Khuda maan ne ka base hi hila deta hai. Kyunki agar Beta apne wajood ke liye Baap par depend karta hai — chahe hamesha se karta ho — to usme 'aseity' yani apne aap se maujood rehne ki quality nahi hai. Aur asli Khuda ke liye yeh quality zaroori hai. Jaise ek aag jo hamesha chal rahi ho par hamesha fuel pe depend karti ho, wo apne aap mein self-existent nahi hoti. Isliye, agar Isa (A) hamesha Baap se paida hote rahe, to wo poore taur par Khuda nahi ho sakte."

Ab, <u>Qur'an</u> sirf Isa (A) ki khudaai ko inkaar hi nahi karta, balki saaf samajh aane wale daleel bhi deta hai:

1. Isa Maryam se paida hue — lekin Allah kisi se paida nahi hota.

"Rehman ke liye yeh laayak nahi ke wo beta banaye." (19:88–92)

2. Isa khana khate the — Allah ko kisi cheez ki zarurat nahi.

"Who dono khana khaya karte the..." (5:75)

3. Isa dua karte the aur chamatkaar sirf Allah ke hukum se karte the — apne aap nahi.

"...tum ne murdon ko zinda kiya mere hukum se..." (5:110)

4. Isa ko banaya gaya — Allah ko kisi ne nahi banaya.

"Isa ki misaal Adam ki tarah hai. Usne use mitti se banaya..." (3:59)

5. Allah bilkul ek hai, uska na koi sharik hai na aulaad.

“Na wo kisi ko paida karta hai, na usse paida kiya gaya.” (112:3)

6. Isa ne khud apni khudaai ka inkaar kiya aur sirf ek Allah ki ibadat ka hukum diya.

“Yeh log kufr karte hain jo kehte hain ‘Allah hi Masih Ibn-e-Maryam hai’ jabke Masih ne kaha, ‘Ai Bani Israel, Allah ki ibadat karo jo mera bhi Rab hai aur tumhara bhi Rab hai’...” (5:72)

Sarf ek jumle me: Qur’an samajhdari aur deen ke hisaab se Isa (A) ko Allah ka paighambar, banda aur azeez maana hai, lekin khuda nahi.

Unhi ke apne mayaar ka istemal karke Isa (A) ki Khudai ko jhutlana:

➤ Isa apne aap ko “sirf asal Khuda” se alag batate hain.

John 17:3 – "Sirf asal Khuda, aur Isa Masih jo tu ne bheja." (Holy Spirit bhi nahi — koi trinity nahi)

➤ Baap bara hai (Barabari nahi, darja ka farq).

John 14:28 – "Baap mujh se bara hai."

➤ Isa ko Qayamat ka waqt nahi pata (Khuda sab kuch jaanta hai).

Mark 13:32 – "Na Beta, sirf Baap jaanta hai."

➤ Isa Allah se dua karte hain (Do alag irade; Isa tasleem karte hain).

Matthew 26:39 – "Meri marzi nahi, teri marzi ho."

➤ Isa ko saaf taur pe aadmi bataya gaya hai, Khuda nahi.

Acts 2:22 – "Ek aadmi jo Allah ne sabit kiya..."

➤ Isa ko azmaaya gaya, lekin Allah ko koi nahi azma sakta (James 1:13).

Hebrews 4:15 – "Har tarah se azmaaye gaye..."

➤ Allah undekha hai, Isa ko logon ne dekha.

1 Timothy 6:16 – "Jise kisi ne nahi dekha..."

➤ Isa wasila hain (Woh nahi jinke liye wasila kiya ja raha hai).

1 Timothy 2:5 – "Ek wasila... aadmi Isa Masih."

➤ Isa ko ikhtiyar diya gaya (Diya gaya = asal se nahi tha = khud-ba-khud wajood nahi).

Matthew 28:18 – "Sara ikhtiyar mujhe diya gaya hai."

➤ Isa Baap ki ibadat karte hain (Isa ne kabhi apni ibadat ka hukum nahi diya; ibadat Baap ki taraf).

John 4:22-23 – "Baap ki ibadat karo..."

■16.Kya Islam Mein Buraaiyaan Hain?

16.1.Jihad ka asli matlab:

Ye sabse zyada faila hua galat fahmiyon me se ek hai. Jihad ka seedha matlab hai “koshish” ya “mehnat karna.” Ye kai tarah ki mehnaton ko samajhata hai — jisme sabse badi jihad apne nafs (ego) aur buraiyon ke khilaf ladna hai. Kabhi kabhi

iska matlab jismi ladai bhi hota hai, lekin sirf apne bachav me, wo bhi sakht ikhlaqi hudood ke andar. Chalo main tumhe kuch Qur'ani ayaton ke zariye samjhata hoon.

📖 **Surah Al-Furqan (25:52):** "To kafiron ki baat mat mano, aur unke khilaf is (Qur'an) ke zariye badi jihad karo."

🔹 Ye ayat badi jihad "Qur'an ka istemal karne" ko batati hai — yani taleem dena, paigham phelana, aur sachai ke saath mazbooti se khade rehna, na ke tashaddud.

📖 **Surah Al-Hajj (22:39–40):** "Jang ki ijazat un logon ko di gayi hai jin par zulm hua hai..."

"...Jinhe sirf isliye apne ghar se nikala gaya ke wo kehte the, 'Hamare Rubb Allah hai.'"

🔹 Jung sirf tabhi jaiz hai jab Musalman zulm aur hamle ka shikar hon, pehla hamla karna nahi.

📖 **Surah Al-Baqarah (2:190):** "Jo tumse ladein, Allah ke raaste mein unse lado, lekin hadd se na badho. Allah hadd se badhne walon ko pasand nahi karta."

🔹 Seedha hukum hai ke sirf bachao ke liye ladein, bina kisi hamle ke.

📖 **Surah Al-Anfal (8:61):** "Agar wo sulah karna chahen, to tum bhi sulah karo aur Allah par bharosa rakho."

🔹 Islam har mumkin jagah aman ko tarjeeh deta hai.

📖 **Surah Al-Ma'idah (5:28):** "Agar tum mujhe maarne ke liye haath badhao, to main tum par haath nahi badhaunga. Main to Allah se darata hoon..."

◆ Badle ki jagah sabr aur hadbani ka usool.

📖 **Surah Al-Mumtahanah (60:8):** "Allah tumhein un logon ke saath nek aur insaaf karne se mana nahi karta jo deen ki wajah se tumse nahi lade..."

◆ Musalmanon se umeed hai ke wo aman pasand ghair-Muslimon ke saath insaaf aur meherbani se pesh aayen.

📖 **Surah Al-Baqarah (2:193):** "Unse ladao jab tak zulm khatam na ho jaye... aur agar wo ruk jayein, to dushmani na rakho..."

◆ Maqsad zulm khatam karna hai, dosron par hukumat karna nahi.

📖 **Surah Al-Baqarah (2:256):** "Deen mein koi zabardasti nahi..."

◆ Imaan khud se aur khushi-khushi lana chahiye. Zabardasti mana hai.

📖 **Surah Al-Kafirun (109:1–6):** "Tumhara deen tumhara, mera deen mera."

◆ Ye ayat mazhabi bardasht aur aman pasandi ko farog deti hai.

Kuch log kehte hain ke ayat 9:5 aur 9:29 ladai-jhagde ko badhawa deti hain:

Ye galat samajhe jaate hain kyunki log inka tareekhi aur content ka context nahi dekhte.

📖 **Surah At-Tawbah (9:5):** "Jahan bhi Polytheists milein, unhe qatal karo...." 📖 **Surah At-Tawbah(9:6)**Aur agar koi Polytheists tumse panah maange, to use panah do taake wo Allah ke kalam

(Qur'an) ko sun sake. Phir use uske mehfooz jagah tak chhod do. Kyunki ye log nahi jantein hain.

Aur 📖 **Surah At-Tawbah (9:29):** "Un logon se ladai karo jo Allah par iman nahi late... ahle kitab walon me se..."

Lekin 📖 **Surah At-Tawbah (9:13):** "Kya tum un logon se nahi ladoge jinhon ne apne waada tod diye, Rasool ko nikalne ki koshish ki, aur pehle tum par hamla kiya?"

🔹 Ayat 9:13 asal sandarbh batati hai: ye who log the jinhone ahad tode aur hamla kiya. Hukm aam nahi, balki unhi ke khilaf tha jo dushmani shuru karte hain aur aman ke moahide todte hain.

❌ **Ye Jihad NAHI hai**	✅**Asli Jihad**
Ghair Musalmanon ke khilaf muqaddas jung.	Sachai, insaaf, aur apne aap ki paak-safai ke liye koshish.
Zor zabardasti se Islam failana	Mazhab ki azaadi ka bachaav aur zulm ka khatma.
Dehshatgardi ya intehapasandi	Discipline aur ikhlaqi jihad, wazeh qanoon ke tahat.
Dusron se nafrat.	Bardasht, aman, aur ikhtilaf ki izzat.

16.2.Murtad(Islam chhodne vale) ki SAZA: Jawab Qur'an aur Hadith se:

Qur'an se jawab:

🔷 **Qur'an 2:256:**

"Deen mein koi zabardasti nahi. Sach aur jhoot alag ho gaye hain. Jo shakhs jhootay devtaon (ṭāghūt) par kufr karta hai aur Allah par iman lata hai, usne pakki dor tham li, jisme koi toot nahi. Allah Sunne Wala, Jaanne Wala hai."

Samajh: Imaan ki azaadi hai; deen mein zabardasti nahi. Imaan chhorna (irtidad) sirf duniya mein saza ka sabab nahi.

🔷 **Qur'an 9:66:**

"Bahane mat banao; tum apne imaan ke baad kufr kar chuke ho. Agar hum tum mein se kisi giroh ko maaf kar dein, to dusre ko saza denge kyun ke wo gunaahgar hain."

Samajh: Kuch irtidad karne walon ko maaf bhi kiya ja sakta hai, khaaskar jo jurm mein shaamil nahi. Har irtidad karne wale ko saza nahi milti.

🔷 **Qur'an 3:90:**

"Jo log apne iman ke baad kufr karte hain aur kufr mein izafa karte hain, unki tauba kabhi qabool nahi hogi; wo barha aslaaf hain."

Samajh: Yeh un logon ke liye hai jo apna irtidad badhate hain. Unki tauba maut ke baad qabool nahi hogi (dekh Qur'an 3:91), yani anjaam aakhirat mein sakht hai, duniya mein zaroori nahi.

🔷 **Qur'an 4:137**

Beshaq, jo log imaan laaye, fir kufr kiya, fir iman laaye, fir kufr kiya, aur kufr me hi badh gaye – Allah unhe kabhi maaf nahi karega, naahi unhe ek raaste par hidayat dega.

Samajh: Allah ki taraf se Saza ek baar Islam chhodne vale ke liye nahi balki jo baar baar islam qubool karta aur chhodta hai, uske liye hai. Usne is tarah Deen ka mazaak banaya aur is tarah usne baaki logo ko bhi behkaya.

Jawab 📚 Hadith se:

✅ **Hadith jaise Bukhari 6878, Nasa'i 4058, aur Tirmidhi 1402** mein aata hai ke ek Muslim ka khoon sirf teen surat mein bahaaya jaa sakta hai, jinmein se ek irtidad (deen chhodna) bhi hai.

⚠️ Lekin yeh chhote content hain, aur **inko poore lafzon wale riwayat ke context mein samajhna zaroori hai.**

🟩 **<u>Poore lafzo vali hadees– Sunan an-Nasa'i 4048</u>:**

A'ishah (RA) se riwayat hai ke Rasoolullah ﷺ ne farmaya: "Ek Muslim ka khoon sirf teen surat mein bahaana jaaiz hai: 1️⃣ Shaadi-shuda zaani — use sangsaar kiya jaaye. 2️⃣ Qaatil — use qisaas mein qatl kiya jaaye. 3️⃣ Jo Islam chhod de aur **Allah aur uske Rasool ke khilaaf jang kare** — use qatl, salb ya mulk se nikal diya jaaye (**ye faisla Islami adaalat karegi, koi aam musalman nahin**)."

➡️ **Zaroori baat:** Saza sirf un irtidad karne walon ke liye hai jo baghawat ya jurm karein — sirf aqeeda badalne wale pur-aman logon ke liye nahin.

💠 **Badle ki bajaye maaf karna – Jami' at-Tirmidhi 3129:**

Uhud ke din bahut se Musalmaan shaheed hue aur unke jism kaat diye gaye. Ansaar ne kasam khai ke hum bhi waisa hi karenge. Baad mein jab Makkah fatah hua to Allah ne yeh ayat nazil ki:

"Agar tum saza do to utni hi do jitni tum par hui. Aur agar sabr karo to yeh sabr karne walon ke liye behtar hai." (Qur'an 16:126)

Phir Nabi ﷺ ne farmaya: "Logon ko chhod do, siwaye chaar ke."

💡 **Samajhne ki baat:** Bahut bada nuqsaan aur gusse ka waqt tha, lekin Nabi ﷺ ne sabr aur maafi ka hukm diya, sirf un logon ko saza di jo sab se zyada khatarnaak the aur musalmano ko bahut nuksaan pahuchaya.

📌 **Natija:** Islam mein har murtad ko maut ki saza nahin milti. Qur'an ne farq rakha hai akele me bechaini se aqeeda badalne walon aur unke beech jo kufr mein izafa karein ya jurm karein. Hadith se saaf hai ke sirf un murtadon ko saza milti hai jo apni murtadi ke saath saath baghawat ya Muslim riyasat ke khilaaf dushmani karein.

✅ **Simple murtadi = Duniya mein koi saza nahin (Qur'an 2:256, 9:66)**

❌ **Murtadi + baghawat/ jang = Saza di ja sakti hai (Sunan an-Nasa'i 4048)**

16.3.Hidayat aur gumraahi Allah ki marzi se zabardasti nahin hoti:

Allah ke ilm aur marzi ko samajhna

Qur'an 6:59: "...Koi patta bhi nahi girta magar (usse pehle) wo usko jaanta hai..."

➡ Ye aayat Allah ke poore ilm ko dikhati hai, lekin ilm ka matlab majboori nahi hota. Aur ye aayat insaan ki free will ke baare me nahi hai.

Note: HIDAYAT DI JAATI HAI LEKIN GUMRAHI LOG APNE ANDAR LAATE HAIN, GUMRAHI DI NAHI JAATI BALKI GUMRAHI SE GHAMANDI AUR ZIDDI LOGO KO NIKALA NAHI JAATA.

Allah hidaayat deta hai ya gumraahi me rehne deta hai – lekin vo kaun hai?

Qur'an 17:97: "Jise Allah hidaayat de, wahi asal me hidaayat paane wala hai; aur jise who bhatakne de, uske liye tum Allah ke siwa koi madadgar kabhi nahi paoge. Hum unhe qayamat ke din unke chehron ke bal jama karenge – andhe, gungay aur behre. Unka thikana jahannum hoga; jab uski aag halki padegi, hum unke liye aag aur tez kar denge."

➡ Pehli nazar me lagta hai jaise hidaayat ya gumraahi bas randomly hoti hai, lekin aage hum janenge ki Qur'an me clear bataya gaya hai kaun log hidaayat paate hain aur kaun gumraah kiya jaate hain.

Kise Hidayat di jaati hai aur kise Gumraahi me chhod diya jata hai?

Jawab: ➡️ Jo log Allah ki taraf laut-te hain, dil se koshish karte hain aur ghamand nahi karte — wahi hidaayat paate hain.

➡️ Jo log sach ko thukrate hain, koshish nahi karte aur ghamandi hote hain — wahi gumraah kiye jaate hain.

Ye samajh agle kuch aayaton se bhi saabit hoti hai:

Support karti aayate:

📌 **Qur'an 13:27:** "Aur jo log kufr karte hain who kehte hain: 'Uske Rab ki taraf se koi nishani kyun nahin utari gayi?' Keh do (Aey Muhammad ﷺ), 'Beshak Allah jise chahta hai gumraahi me chhod deta hai, aur jo uski taraf laute to usko apne paas hidayat deta hai — (jabke nishani un par utar chuki thi).'"

Unhone kaha, "Koi nishani kyun nahi utari gayi?" — jabki bahut si nishaniyan pehle hi di ja chuki thi:

• **13:1** – Qur'an khud ek saaf nishani hai, jo ek ummi Nabi ﷺ par utari gayi (dekho 7:157 aur 62:2).

• **2:118** – Asal masla yeh hai ki unke dilon me yaqeen nahi tha jabki nishaniyon ki kami nahi thi.

• **6:109** – Unki maang dikhawa thi; Allah jaanta hai ki who phir bhi iman nahi laayenge.

➡️ Unki maang takabbur se thi, sachchai se nahi.

📌 **Qur'an 29:69:** "Aur jo log hamare liye koshish karte hain – hum zaroor unhe apne raaste dikhayenge. Aur Allah nek kaamon karne walon ke saath hai."

📌 **Qur'an 32:13:** "Agar hum chahte to hum har nafs ko uski hidayat de dete..."

➡️ Yahan "agar" ka lafz is baat ki taraf ishara karta hai ki Allah ne insaan ko free choice di hai — zabardasti nahi ki.

📌 **Qur'an 76:3:** "Humne usko raasta dikhaya, chaahe to shukar kare ya na-shukri."

➡️ Yeh saaf taur pe insaan ki marzi ko sabit karta hai – Allah raasta dikhata hai, lekin maan-na ya inkaar karna insaan par hai.

📌 **Qur'an 76:30:** "Aur tum kuch bhi nahin chahte magar jo Allah chahta hai. Yaqeenan Allah hamesha Ilm wala aur Hikmat wala hai."

➡️ Ye 76:3 ke mutabiq yeh batata hai ki Allah ki ye chahat hai ki insaan ke paas kuchh bhi chaahne ki taaqat ho.

📌 **Qur'an 32:15:** "Sirf who log hamari aayaton par iman late hain jo jab unko yaad dilayi jaati hain to sajde me gir jaate hain, apne Rab ki tareef karte hain, aur ghamand nahi karte."

📌 **Qur'an 8:23:** "Agar Allah unme koi bhalai jaanta, to unhe sunwata. Aur agar sunwa bhi deta, to bhi who mooh mod lete, jabke who inkaar kar rahe hote."

➡️ Allah sab kuch jaanta hai, unka mustaqbil bhi. (Dekho: Qur'an 57:3 – "Wahi Pehla aur Aakhri hai... aur who har cheez ka ilm rakhta hai.")

📌 **Qur'an 16:36:** "Humne har ummat me ek Rasool bheja (is paigham ke saath) ke Allah ki ibadat karo aur taaghoot se bacho. Phir unme se kuch aise the jinhein Allah ne hidayat di, aur kuch aise the jinpar

gumraahi sabit ho gayi. To zameen me ghoom phir kar dekho, jhutlane walon ka anjaam kaisa hua."

➡️ Is ek ayat me dono baatein saaf ho gayi. Isme kuchh par gumrahi hi honi thi aur dusri ye ki pehle jo jhutlane vale the unke saath kya hua. Matlab ye hai ki vo khud jhutlane vale the.

✅ **Conclusion:**

Allah ki hidayat na to random hoti hai aur na hi zabardasti di jaati Hai. Who unhi ko guide karta hai jo sachche dil se usko dhoondte hain, uske raaste me mehnat karte hain, aur takabbur se door rehte hain. Gumraahi ka sabab sirf Allah ka "mana karna" nahi, balki insaan ka ghamand, inkaar, aur mooh mod lena hota hai.

📌 **Qur'an yeh wazeh karta hai ke insaan ko free will di gayi hai — taake who shukar ka raasta ikhtiyar kare ya na-shukri ka.**

16.4.Halalah, Teen talaq aur teen talaq kis tarah behtar hai aam talaqo se:

Sabse pehle isko achchhi tarah samajh le — **"Halalah (khud se hone vali cheez nahi hai lekin ye biwi ko vapis halal karne ka logo ne ek tareeka khud se bana liya jab ek ya alag alag samay par di gayi teen talaq ke baad biwi haram ho jaati hai)" joki Islam ka hissa to bilkul nahi hai.** Sach kahun to Allah ne un logon par lanat bheji hai jo is kaam me lage hote hain ya phir dusron ko uski taraf bulwate hain. (Sunan Ibn Majah 1934, 1936, Sunan Nasa'I 3416).

Ab, teen talaq ke baare me — chahe ek baar me Ikatthi ek saath di gayi teen talaqein ek gini jaayengi ya teen, ek ilmi Bahes hai. Alag alag Islami mazahib alag alag raae rakhtein hain. **Par jo sabse zaroori hai— aur apas me sabki jispar ek raae hai — ki ikatthi ek saath di gayi teen talaqein ek gunah vala kaam hai. Ise Allah ke banaye hue talaaq ke nizaam ka mazaak aur be-adbi maana jaata hai.** (Sunan Nasa'I 3401).

Sabhi Islami firqe yeh maante hain ke talaaq ko had tak talna chahiye. Lekin agar waqai zarurat ho jaaye, toh talaaq ek hi martaba mein di jaani chahiye, na ke ek saath baar-baar.

Triple talaq ka asal matlab Islam me yeh hai ke aadmi ko 3 mauke diye gaye hain — sab ek hi baar me bol dena iska matlab nahi hai. Islam me, talaq ek shadishuda zindagiyo ko bachane ka ek thoda dheema process hai, jaise ki kuchh naye Daur ke qanoon hai(Qur'an 2:228-230). (Aur to aur, kuch religions me to divorce ka option hi nahi hai — aur sach bole to yeh kaafi na-insaafi wali baat hai)

Islam shadi ke rishte ko jitna ho sake bachane ki koshish karta hai. **Halal cheezon me Allah ko sabse zyada na-pasand talaq hai** (Ibn Majah 2018). Aur **shaitan tab sabse zyada khush hota hai jab who pati-patni ko alag kar deta hai** (Muslim 2813b).

Islamic talaq ka tareeqa aisa banaya gaya hai ki pati-patni ko sulah ka time aur space mile. Jaise ek talaq dene ke baad unhe teen mahwari chakkar ya teen mahine tak wait karna hota hai. Ye ek talaq count hota hai, aur is dauran unke paas moka hota hai ki alag hone ka faisla jaldi me na ho aur zarurat ho to waapas bhi ho sake.

16.5.Aisha (R) ki shaadi ke time umar:

Pehle theology, baad me morality. Khuda ki morality objective hoti hai, insaano ki morality subjective hoti hai (har insan ke apne standard hote hain).

Amma Ayesha ki shadi unki 9 saal me hui ya 17 se 19 saal me hui, ye ek ilmi Bahes hai. Hame tareekh ki kitabo se unki badi bahen ki umar se calculation par Amma Ayesha ki umar 17 se 19 milti hai aur hadees se 9 saal milti hai. Hadees aur tareekh ko jama karna ek insaani koshish hai jabki Qur'an khaliq ki kitab hai. Hadeeso se tareekhi baato ko samajhna itna zaroori nahi hai jitna Deen ko amal me Lana zaroori hai. Agar Qur'an me galti hoti to baat alag thi. Zaroori ye hai ki ye baat Qur'an ka hissa nahi hai. Sahi galat me faisla karne vali kitab Qur'an hai.

Islam me shaadi ke liye koi fixed objective (yani logo ki raae ke bagair vali) umar nahi hai. Islam me bas kuch objective criteria diye gaye hain jo shaadi ko valid aur ethical banate hain. Un criteria me shamil hain:

1. Jismi Poorapan – Aksar ye puberty se joda hota hai, kyunki ye dikhata hai ki aadmi ya aurat kuch shaadi ki zimmedariyan nibhaane ke liye ready hai.

2. AQLI samajhdari – Insaan ko shaadi ki fitrat aur uski zimmedariyan samajhne layak hona chahiye.

3. Harm Principle – Nabi ﷺ ne farmaya: "Na khud nuqsan pahunchaao aur na badle me nuqsan do" (Ibn

Mājah 2340, ek sahih hadith). Har shaadi aisi honi chahiye jo jismi, Mansik ya social nuqsan na kare.

Isliye, agar koi aadmi/aurat ye criteria pura karta hai, toh umar chahe jo bhi ho, Islam me shaadi kar sakta hai.

Jab hum Aisha (RA) ki shaadi ki baat karte hain, toh ye yaad rakhna zaroori hai ki:

Unhone khud razamandi di thi.

Unke ghar walon ne razamandi di.

Unke society ne ise accept kiya.

Koi evidence nahi hai ki isse emotional, physical ya social nuqsan hua ho.

👉...Allah ne unhe apne paas bula liya jab unki (s) umr saath (60) saal ki thi, aur unke sar aur daadhi mein mushkil se das safed baal the. (Sahih al-Bukhari 5900)

"Seedhi baat karein toh, Islam me consummation ka matlab asal intercourse (jimaʿ) hota hai, halaanke khalwat sahihah (sahi saath me akelaapan) bhi lagbhag wahi legal ahmiyat rakhta hai. Aisha (RA) ke case me Arabic lafz jaise 'bana biha' (usne uske saath banaya) aur 'dakhala biha' (uske saath andar jana) istemal huye—jise scholars jaise Ibn Hajar aur Nawawi ne intercourse hi maana hai (Sunan al-Nasa'I 3415 bhi dikhata hai ki dakhul ka matlab intercourse hai). Ye lafz izzat aur adab ki wajah se euphemism ke taur pe istemal kiye gaye, kyunki Aisha (RA) Ummul-Mu'mineen thi. Koi bhi classical

scholar ne kabhi ye nahi kaha ki iska matlab sirf seclusion tha; ye jo aajkal kuch log naye tareeqe se interpret karte hain, wo sirf apologetic hai aur traditional fiqh par based nahi hai."

"21vi sadi me hum 7vi sadi ke 9 saal ke shaksh ki physical ya mental maturity ko sahi tareeke se measure nahi kar sakte. Us waqt ka ek khaas waqiya aaj ke standards se fair tareeke se judge nahi kiya jaa sakta. Ye bhi mumkin hai ki aaj ke zamane me early mental aur physical development me kami aayi ho. Isliye 7vi sadi ke society ke norms ko modern nazariye se judge nahi karna chahiye."

Ye kehna ki Aisha (RA) apni umar me shaadi ke liye ready thi, iska matlab ye nahi ki har ladki, chahe guzre hue samay, aaj ki, ya future me, usi umar me shaadi ke liye ready hogi. Context, readiness aur harm sab ko dekhna zaroori hai. Islam umar ko universal nahi banata, balki readiness ko principled criteria se assess karta hai.

16.6.Muhammad ﷺ aur Amma Ayesha (R) ke beech rista:

👉 **Nabi ﷺ se shaadi se pehle, Aisha (RA) ki mangni Jubayr ibn Mut'im se hui thi, lekin uske maa-baap ko darr tha ki wo us par asar daal kar use Islam qabool karwa dengi. Unki hichkichahat aur concern ki wajah**

se Abu Bakr (RA) ne ye rishta tod diya. Jab Nabi ﷺ ne propose kiya, Abu Bakr (RA) ne qubool kar liya aur Aisha (RA) shaadi ke liye available ho gayin. (Sources: Ibn Sa'd, Tabaqat; Ibn Kathir, Al-Bidaya; Ibn Hajar, Al-Isabah).

👉 Note: Ye baat Rasulullah ﷺ ne Aisha (RA) ko unki shaadi ke baad batayi thi, na ki shaadi se pehle 👇

Aisha (RA) se riwayat hai: Nabi ﷺ ne unse farmaya, "Tum mujhe do martaba khwab me dikhayi gayi. Maine dekha ke ek resham ke kapde par tumhari tasveer hai, aur kisi ne kaha: 'Ye tumhari biwi hai.' Jab maine kapde ko hataaya to dekha wo tum hi ho. Maine kaha: 'Agar ye Allah ki taraf se hai to zaroor poora hoga.'" **(Sahih al-Bukhari 3895)**

👉 Aisha (RA) ke liye sabse zyada azeez Nabi Muhammad ﷺ the, phir Abu Bakr (RA), aur uske baad Abdullah bin Az-Zubair (RA). (Sahih al-Bukhari 3505)

👉 Aisha (RA) ne kaha ki Nabi ﷺ usi jagah se cup se peete jahan unhone apne hont rakhe hote, aur usi haddi se khate jahan se unhone khaya hota. (Sahih Muslim 300)

Ye sab unke narm pyar aur shafqat ko dikhata hai.

👉Aisha (RA) ne riwayat kiya: Allah ke Rasool (ﷺ) ne unse farmaya, "Main jaanta hoon tum khush hoti ho ya mujhse naraaz hoti ho." Maine kaha, "Aap kaise jaante hain?" Unhone farmaya, "Jab tum khush hoti ho to kehti ho, 'Nahi, Muhammad ke Rab ki qasam,' aur jab tum naraaz hoti ho to kehti ho, 'Nahi, Ibrahim ke Rab ki qasam.'" Is par maine kaha, "Haan (aap sahi kehte hain), lekin Allah ki qasam, Allah ke Rasool (ﷺ), main

sirf aapka naam badal deti hoon (baaki sab wahi rehta hai).” (Sahih al-Bukhari 5228)

👉 Aisha (RA) apni shaadi par fakhr mehsoos karti thi:

……..Aisha (RA) ne kaha: “Aur unki kaunsi biwi unhe mujhse zyada pyari thi?” (Sunan an-Nasa’I 3236)

👉 Aisha (RA) aur Nabi Muhammad ﷺ aapas me race lagaya karte the. (Sunan Abi Dawud 2578)

👉 Bahut si auratein Nabi ﷺ se shaadi ki tamanna karti thi:

Aisha (RA) ne kaha: **“Mujhe un aurton par jalan hoti thi jo apne aapko Nabi ﷺ ke liye pesh karti thi, aur mai kehti: ‘Kya koi azaad aurat apne aapko pesh karegi?’”** (Sunan an-Nasa’I 3199)

👉 `Amr bin Al-As (RA) se riwayat hai: Nabi ﷺ ne mujhe Dhat-as-Salasil ki fauj ka qaid banaya. **Main unke paas aaya aur poocha: “Aapko sabse zyada kaun pasand hai?” Unhone kaha: “Aisha.”** Maine poocha: “Mardon me?” Unhone kaha: “Uske walid.” Maine poocha: “Phir kaun?” Unhone kaha: “Phir Umar bin Al-Khattab.” Phir unhone aur mardon ka naam liya. **(Sahih al-Bukhari 3662)**

👉 Aisha (RA) masjid me Habshi logon ko barchhiyon se khelte dekhti rahi, jabke wo Nabi ﷺ ke peechhe khadi apni thodi unke kandhe par rakhi hui thi. Nabi ﷺ sabr se wahi khade rahe jab tak Aisha (RA) khud chhod kar na gayin. (Sahih al-Bukhari 5236)

Ye unke pyar bhare sabr aur Aisha (RA) ki khushi ki parwah ko dikhata hai.

👉 Aisha (RA) ne kaha: Nabi ﷺ apne ghar walon ki khidmat karte the—kapde silte, saaf-safai karte,

madad karte—jab tak namaz ka waqt na aata. Phir wo namaz ke liye bahar chale jaate. (Sahih al-Bukhari 676)

Ye unki ghar me tawazu aur mohabbat ko dikhata hai.

16.7.Islam me 4 shaadiya aur Nabi ﷺ ki 4 se zyada:

Sabse pehle hume context samajhna hoga. Islam se pehle Arabia me mardon ke paas biwiyon ki koi had nahi hoti thi—10, 15, ya usse bhi zyada—aur wo bhi bina kisi qanoon, insaaf ya zemindari ke. Auraton ke liye koi guaranteed rights nahi the, aur polygamy aksar zulm aur afra-tafri wali hoti thi. Aur chalo nafrat me double standard na rakhein—agar doosri traditions me aise hi amal the aur unhe ignore karke sirf Islam ko criticize karein, toh aisi tanqeed apna wazan khud hi kho deti hai.

Islam me zyada se zyada chaar biwiyan ki ijaazat hai, wo bhi sakht sharaait ke saath. Qur'an ki ahem ayat hai:

"...to un aurton me se jo tumhe pasand aaye, do, teen ya chaar se nikah karo. Lekin agar tumhe darr ho ke insaaf nahi kar paoge, **to sirf ek se shaadi karo**..." (Qur'an 4:3)

Ye ayat us context me nazil hui **jab jangon ki wajah se bahut si auratein bewa ho gayin aur anath reh gayi**. Polygyny ka maqsad yahan jismi lalach nahi tha, balki ek **social solution** tha—rehmat, zemindari aur insaaf ki buniyad par.

Rahi baat Nabi Muhammad ﷺ ki, to unki shaadiyan aam rule ke zere me nahi aati thi, balke unke liye khaas exceptions the. Qur'an me farmaya gaya:

"(Ae Muhammad) ab iske baad aapke liye aur auraton se shaadi karna halal nahi..." (Qur'an 33:52)

Nabi ﷺki zyadatar shaadiyan 50 saal ke baad hui aur unka maqsad social, political ya humanitarian tha—jaise jang me shaheed hue sahaba ki bewa aurto se nikah (Umm Salamah, Zaynab bint Khuzaymah, etc.).

Unhone 25 saal tak sirf Khadijah (RA) ke saath monogamously zindagi guzaari. Unki zindagi ye sabit karti hai ki Islam me shaadi sirf desire ka masla nahi, balki moral aur social duty hai.

Aaj ke culture se compare karo: log "freedom" ka nara lagate hain, lekin girlfriend-boyfriend relationships, live-in, ya extra-marital affairs me padte hain—jahan na commitment hai, na zimmedari, aur aksar emotional damage bhi hota hai. Auraton ke liye toh koi guaranteed rights ya protection bhi nahi.

Islam iske baraks rishto ke liye ek regulated, responsible aur honest framework deta hai—jo mutual rights, insaaf aur accountability par based hai.

16.8.Ghulaam Mard aur Aurtein:

Ye concern bilkul valid hai. Samajhna zaroori hai ke slavery ko historical context me dekha jaye. Islam ne slavery ko create nahi kiya tha—ye us waqt poori duniya me maujood thi. Islam ne jo kiya, wo ye ke usse regulate kiya aur insaaniyat ke qareeb banaya.

Ye samajhna zaroori hai ki ghulam/kaniz ke saath sexual relation sirf nikah ke baad hi jaiz hai:

Qur'an ye wazeh karta hai ki ghulam auraton ke saath sexual relation sirf nikah ke baad hi halal hai. Ayat 4:25 me khul kar kaha gaya hai ki agar koi mard azaad aurat se shaadi afford na kar sake to wo ek momin ghulam aurat se uske wali ki raza aur mahr ke sath nikah kar sakta hai — yani nikah ki shart zaroori hai.

Ayat 24:32–33 me aur aage hukm diya gaya hai ke ghulam/kaniz se nikah karo aur jabran sexual relation se roka gaya hai, aur iffat (chastity) par zor diya gaya hai.

Halaanke 23:6 aur 70:30 me "biwiyan aur jo tumhare right hand possess karte hain" ka zikr hai, lekin inko 4:25 ke roshni me samajhna hoga. Yani "jo tumhare right hand possess karte hain" ka matlab wo ghulam auratein hain jinke sath nikah ho chuka hai, bina nikah ke nahi.

Ye Qur'ani style 33:7 me bhi dikhai deta hai jahan ek general group ka zikr karke usme se kuch khaas individuals ko alag se mention kiya gaya hai. Isse ye samajhna chahiye ke "wives" aur "right hand possess" ko alag legal categories nahi banaya gaya, balke shaadi ke andar ek subgroup par zor diya gaya hai.

Jabke aaj ka boyfriend-girlfriend culture aur extra-marital affairs sirf desire ko promote karte hain bina zimmedari ke, intimacy dete hain bina commitment ke, aur mohabbat ka dawa karte hain bina wafadari ke — jiska natija hota hai emotional damage, tuti hui families aur akhlaqi zawaal.

1. Behtar tareeqekaar, badhaava nahi:

Islam ne slavery ke sources ko sirf war captives tak restricted kar diya — koi azaad insaan ko ghulam banana bilkul mana hai.

📖 "Aur jo apne sharamgah ki hifazat karte hain. Siwae apni biwiyon ya jo unke right hand possess karte hain..."

— Qur'an 23:5–6

2. Dheere dheere rokthaam ko badhaava:

Ghulamon ko azaad karna baar-baar nek amal aur gunahon ka kaffara ke taur par encourage kiya gaya hai.

📖 "...aur ghulamon ko azaad karna..."

— Qur'an 90:13

📖 "Aur tum me se jo azaad momina aurat se nikah karne ki haisiyat na rakhe, to ek momina ghulam aurat se nikah kare..."

— Qur'an 4:25

3. Haq aur Izzat diya gaya:

Nabi Muhammad ﷺ ne farmaya:

"Who tumhare bhai hain jinko Allah ne tumhari authority ke neeche rakha hai. To jiska bhi koi bhai uski authority ke neeche ho, use wahi khilao jo tum khud khate ho aur wahi pehnawo jo tum khud pehente ho..." —(Sahih al-Bukhari 30)

4. <u>Jang ke sisile me malikana haq ke zariye se jo Razamadi thi, sirf usse sexual relationship:</u>

Ye asal me execution ya jang ke baad abandon kar dene ka alternative tha. Isse regulate kiya gaya tha, casual exploitation nahi banaya gaya. Aur phir bhi, Islamic jurists ne hamesha insaniyat aur achhe sulook par zor diya.

Jaise shaadi ek consent-based responsibility hai, waise hi Islam me ownership ka matlab tha care, protection aur zyadatar aakhirkar freedom ya nikah tak ka safar — abuse nahi.

📖 "...siwae apni biwiyon ya jo [biwiyan] unke right hand possess karte hain..." (Qur'an 23:6)

Nabi ﷺ ne farmaya:

"Unhe wahi khilao jo tum khate ho, aur wahi pehnawo jo tum pehente ho..." (Sahih al-Bukhari 30)

Ye auratein "slaves" us modern abusive sense me nahi thi jaisa aaj socha jata hai — unke sath izzat ka sulook hota tha, aksar wo bachon ki maa banti thi aur poore huqooq hasil kar leti thi.

5. <u>Samay ke saath khaatma:</u>

International norms ke evolve hone ke sath Muslim scholars ne agree kiya ke aaj ke daur me slavery ki koi jagah nahi hai. Ye practice context-specific thi, hamesha ke liye encourage nahi ki gayi thi.

■17.Kya Islam Me Galtiyaan Hain?

17.1.Insaani aur Gair Insaani banawat me badlaw:

Insaan Allah ki ek khaas banawat hai — ek aisa chamatkaar jo empirical science se pare hai, lekin uske khilaf bhi nahi. Ye kainaat ki paidaish se kam ajeeb zaroor hai, magar phir bhi science ise poori tarah samjha nahi paati, khaaskar evolutionary theory ke un gaps ki wajah se jo abhi tak resolve nahi hue.

🧬 **Islam me Evolution – Micro vs. Macro**

Kisme	Tafseel	Islam ka nazariya (Gair-Insaani)
Microevolution	Species ke andar chhote-chhote tabdeeliya (jaise rang, size, resistance)	ye aam taur par accept kiya jata hai. Isse Allah ki design ka hissa samjha jata hai. 📖 Qur'an 30:22 — (banawat me alag alagpan).
Macroevolution	Badi scale ki tabdeeli jo waqt ke saath naye species paida karti hai.	Ye disputed hai. Kuch scholars ke mutabiq animals me allowed hai, lekin sirf Allah ki marzi se, na ke sirf ittefaq se.

Insaan: "Insaan ko Allah ne direct paida kiya. Humans ka evolutionary origin zyada tar Islamic scholars reject

karte hain (aur Qur'an 38:71–76, 95:4, 15:28–29 ke mutabiq). Halaanke, evolution ko insano ke ilawa doosri species ke liye accept kiya ja sakta hai."

Jinhe insaani fossils(DHANCHE) ko maana bhi jaata hai vo Adam (A) se banne vali insaani nasl nahi hai. Ham unhe gair insaani fossils hi mante hain kyuki Adam (A) aur un fossils me kaafi alagpan mumkin hai jo insaani aql na rakhti ho.

💪 **Maaspeshiyo ka badhna (muscle growth) aur** ⛰️ **Unchayi par jism me adjustment (altitude adaptation)**

Tareeqekaar	DNA shaamil?	Evolution?	Notes
Muscle Growth	DNA sequence me koi change nahi hota; sirf gene expression (epigenetic) change hoti hai.	Ye evolution nahi, balki adaptation hai.	Temporary aur reversible hoti hai.
Altitude Adaptation	Short-term me koi genetic change nahi hota; lekin long-term me populations genetically adapt kar sakti hain.	Ye microevolution hai jo generations ke sath hota hai.	Tibetans genetic adaptation ka example hain

📖 Qur'an me insaan ko special creation bataya gaya hai:

1. Mitti se paida kiya – "Humne insaan ko mitti se banaya..." (Qur'an 15:26)

2. Rooh daali – "Aur usme apni Rooh phoonki..." (15:29)

3. Insaan ko izzat di sab par – (17:70)

4. Adam pehla insaan – (2:30–34)

5. Insaan jaanwaron se evolve nahi hua – Qur'an me kahin bhi lower life forms se insaan ki nasal ka zikr nahi.

17.2.Zameen ki shaql(shape):

"Sabse pehle, Qur'an ek hidayat ki kitaab hai, science ka text book nahi. Iska asal maqsad logon ko imaan(yaqeen), neki ki raah aur bachne ki taraf le jana hai, na ke science ki poori baat samjhana. Isme barsaat, taare, ya insani paidaish jaise qudrati waqiyat ka zikr hota hai, lekin inhe Allah ki qudrat ki nishani ke taur par pesh kiya jata hai taaki log sochen — na ke science ka lecture dene ke liye. Isliye, Qur'an banayi gayi qudrat par ghour karne ki daawat deta hai taaki ise banane wale ko pehchana ja sake, na ke science padhane ke liye."

Musalmano ne kabhi flat Earth ka claim nahi kiya; Al-Biruni jaise scholars ne science se prove kiya tha ke zameen gol hai, hatta ke uska ghera bhi bohot accuracy ke sath calculate kiya tha.

📘 Qur'an flat Earth ke baare me baat karta hai? Lafzi aur Context me samajh

🌍 1. Istemaal karne layak ≠ shape

Qur'an me zameen ka zikr functional hota hai, geometric nahi. Matlab: Qur'an zameen ki istemaal karne ki cheezon par focus karta hai (rehne laayak, chalne laayak, kheti laayak), na ke uski shape ya geometry par.

"Phaila di" ya "barabar kar di" jaise lafz scientific sense me flatness nahi dikhate, balke ye batate hain ke Allah ne zameen ko stable, chalne laayak aur insaan ki zindagi ke liye munasib banaya. Agar aisa na hota to duniya sirf pahadon, gaddhoon aur rehne layak na hone wali jagah se bhari hoti.

📚 2. Zameen ke liye aksar Qur'an ke lafz

Arabic lafz	Lafzi jad	Aam Maayne
ٱلْأَرْضَ (al-arda)	أ-ر-ض	Poori duniya ki zameen, zameen ka ek hissa, maidan
ٱلْأَرْضِ (al-ardi)	أ-ر-ض	Zameen ka / Zameen ke hisse ka
ٱلْأَرْضُ (al-ardu)	أ-ر-ض	Zameen/ zameen ka hissa (subject form)

Ye lafz ishara kar sakte hain: 1.Puri zameen ki taraf, 2.Kisi khaas ilake ki taraf, 3.Ya mitti/khak ki taraf.

Meaning context par depend karta hai, aur har jagah poori zameen ki taraf ishara nahi hota.

🔎 3. Chaar Qur'an ki ayatein jo flat Earth claim ko galat sabit karti hain

🐄 (1) Qur'an 2:71 — al-arda = Zameen/land: "Ek gai jo na zameen jotne ke liye trained ho aur na kheton ko paani dene ke liye..."

Lafz	Maayna
ٱلْأَرْضَ (al-arda)	Ye **kheti wali zameen (arable land)** ko jhotne ka zikr karta hai.
Isharah:	
• "ٱلْحَرْثَ" (khet) and "ٱلْأَرْضَ" ek saath istemal hue— ek dusre se badle ja sakte hain	
• Ek gai poori duniya ki zameen nahi jot sakti— keval **ek zameen ke hisse** ko	

🗺️ (2) Qur'an 30:3 — al-ardi = Jang ka maidan: "Paas ki/Sabse nichli zameen par..."

Lafz	Maayna
ٱلْأَرْضِ (al-ardi)	**Ek khaas zameen** ki taraf isharah, poori duniya ki zameen nahi
Isharah:	
• Roman–Persian Jang hui Syria–Palestine me, Arabia ke paas	
• "Paas ki duniya" koi logical sense nahi banati — **Jang ka maidan** hi ho sakta hai	

🌧️ **(3) Qur'an 35:9 — al-arda = zameen ka hissa: "Ham murda zameen par baarish laate hain aur zameen ko zinda karte hain uski murda hone ke baad..."**

Lafz	Maayna
ٱلْأَرْضَ **(al-arda)**	Isharah **murda** zameen ki taraf (بَلَدٍ = zameen ko al-arda se aapas me badal sakte hain)
Isharah:	
• Baarish **mitti** ko zinda karti hai, poori duniya nahi	
• "al-arda" = joti gayi **zameen/khet**	

🧱 **(4) Qur'an 53:32 — al-ardi = mitti: "Usne tumhe mitti se paida kiya aur jab tum maa ke pait me the..."**

Lafz	Maayna
ٱلْأَرْضِ **(al-ardi)**	**Mitti** ki taraf isharah, poori duniya nahi
Isharah:	
• Adam (A) **mitti** se banaye gaye, poori duniya se nahi	
• Context "al-ardi" = **"Mitti"** ko support karta hai	

✅ **Natija: Qur'an 'Flat Earth' ke idea ko support nahi karta hai**

Qur'an zameen ko flat describe nahi karta.

"Phaila di", "bichhayi", "jhoola banayi" jaise lafz istemaal ke maayne ke liye hain, shape ke liye nahi.

Al-ard lafz context par depend karta hai — kabhi land, kabhi mitti, kabhi poori zameen.

Flat Earth claims context, grammar aur classical tafsir ko ignore karte hain.

17.3.Insaani paidaish vale beej ki jagah:

"**Insaan** paida hua ek nikalte hui paani se, **jo** niklta hai pushth (backbone) aur pasliyon ke darmiyan."

— Surah At-Tariq (86:6–7)

Ye sperm backbone aur ribs ke beech se aane ki baat **nahi** hai. **Ye insaan ke paidaish ka scene hai jab wo maa ke pait me hota hai:**

Late pregnancy me bacha grow karte waqt maa ka womb upar ki taraf failta hai aur ribs tak pressure daalta hai. Jab delivery ka time aata hai to bacha ulti position me ho jaata hai aur birth canal se nikalta hai — jo literally maa ki lower backbone aur lower ribs ke beech ka area hota hai. Isi wajah se aksar ribs me dard ya pressure mehsoos hota hai. To ye aayat sirf fluid ki nahi, balki insaan ke janm process ki taraf ishara karti hai — jo backbone aur ribs ke beech se guzar kar hota hai, aur ye naturally childbirth ke process se perfectly match karta hai.

17.4.Suraj kaha doobta hai:

“Jab wo suraj ke dhalne par pohcha, to usne usay ek kaale, kichad wale chashme me dhalta paaya.” (Surah Al-Kahf 18:86) — Ye aayat scientific claim nahi kar rahi, bas Dhul-Qarnayn ka observation bata rahi hai. Arabic lafz “wajada” ka matlab hai “usne paaya / usko aisa dikha,” matlab uski nazar se. “Maghriba al-shams” ka matlab jagah bhi ho sakta hai (west ka kona) aur waqt bhi (sunset time). Jaise English me hum bolte hain sunset ya suraj doob gaya — asal me hum jaante hain earth ghoom rahi hai, lekin language appearance ke hisaab se hoti hai. Toh yahan Qur’an bas journey ka scene bata raha hai, astronomy nahi. Aur jo hadith Sunan Abi Dawud me hai suraj doobne wali — uski sanad (chain) strong hai, lekin content scholars ke nazdeek ghair-maqbool / weak maana gaya, yani fabricate ya ghalat riwayat.

■18.Kya Qur’an Ya Sahih Hadith Me Do Tarfa Baatein Hain?

18.1.Qur’an aur sahih hadith me Islami qanoon ya tareeqekaar me do tarfa baatein hain?:

1. Koi asal Contradictions(do tarfa baatein):

Qur’an kehta hai:

> “Agar ye Allah ke siwa kisi aur se hota, to isme unhe bohot si contradictions milti.”

— Surah An-Nisa (4:82)

2. Pehli baat ko radd (Naskh) karna badlav ko samjhati hai:

> “Hum koi aayat mansookh (replace) nahi karte ya bhula dete, magar usse behtar ya us jaisi le aate hain.”

— Surah Al-Baqarah (2:106)

3. Dheere dheere qanooni rokthaam kathinaaiyo se bachata hai:

Achanak koyi mushkil farz laga diya jaye to log mana bhi kar sakte hain, bagaawat bhi ho sakti hai aur takleef bhi. Dheere dheere qadam rakhe jaye to log aasaani se maan lete hain aur aadat ban jaati hai.

4. Qanoon context se samjhe:

Kuch hukum sirf ek waqt ke liye the, khaas haalaat ke hisaab se. Jab zarurat khatam ho gayi to wo hukum hata diye gaye ya naya hukum aa gaya.

5. Example – sharaab rokthaam:

(16:67): peene vali cheez ke roop me zikr.

(2:219): Nuksaan > Faidah.

(4:43): Namaz me isse door rehne ka huqm.

(5:90): Poori tarah Manaahi.

✅ **Ye qadam qadam par behtari hai, contradiction nahi.**

Natija: Jo khule contradictions lagte hain, wo asal me context aur pehli baat ka radd kiye jaane se solve hote hain. Ye sab Allah ki hikmat aur rehmat hai taake deen asaan aur dheere dheere lagu ho.

18.2.Qur'an aur sahih hadeeso me haqeeqi contradictions lagne vale asal me galatfehmiya hain:

🌀 1. Har cheez ki banawat 6 din ya 8 din me?

Daava: Qur'an kehta hai 6 din (7:54), lekin 41:9–12 jodta hai 8 din.

Safayi: 41:9–12 me shamil hain do aise samay jo ek saath. Jo 41:10 me 4 din hain vo 41:9 me aaye 2 din ko pehle se shamil kiye hue hai. Total 6 din hi bachta hai.

Hawala: Surah 7:54, Surah 41:9–12; Tafsir Ibn Kathir.

🧬 2. Insaan mitti, sperm ya khoon ke lothre se bane?

Daava: Insaan ke banane me istemal cheez me Contradiction—mitti (15:26), sperm (76:2), khoon ka lothra (96:2).

Safayi: Ye alag alag samay aur tabdeeli ki taraf isharah hai: Mitti = Adam (A) ka banna, Sperm/Lothra = paidaish ka tareeqa.

Hawala: 15:26, 76:2, 96:2; Tafsir al-Qurtubi.

🌫️ 3. Kya Suraj matmaile paani me doobta hai?(Haqeeqi contradiction?)

Daava: 18:86 me Suraj matmaile paani me doobta hua bataya gaya.

Safayi: Yaha Dhul Qarnayn ke nazariye ko dikhaya gaya(din ke samay par zor diya gaya). Ye isharah hai, bilkul lafzi maene me nahi hai.

Hawala: Surah 18:86; Tafsir al-Tabari.

🏷️ 4. Pharaoh dubaya gaya ya bachaya gaya?

Daava: 28:40 kehta hai Pharaoh dubaya gaya, 10:92 kehta hai vo bachaya gaya.

Safayi: 10:92 me uski body ko nisaani ki taur par bacha kar rakha gaya, naaki vo maut se bachaya gaya.

Hawala: 10:92, 28:40; Tafsir Ibn Kathir.

🕋 5. Kya Islam me jabardasti hai?

Daava: 2:256 kehta hai "koi jabar nahi," lekin 9:5 inkaariyo se ladne ko kehta hai.

Safayi: 2:256 = Yaqeen me aazaadi; 9:5 = Jang ke context me, jabran islam qubool karwana nahi.

Hawala: 2:256, 9:5; Asbab al-Nuzul (aayat ke aane ka context).

🌍 6. Pehle Duniya bani ya aasmaan?

Daava: 2:29 kehta hai pehle Duniya; 79:27–30 kehta hai pehle aasmaan.

Safayi: Pehle Duniya bani, aasmaan ko baad me shaql diya—alag alag focus (banawat muqabil shaql-surat dena).

Hawala: 2:29, 79:27–30; Tafsir Ibn 'Ashur.

🍛 7. Plague ki bimari: Rehmat ya Azaab? (Hadith)

Daava: Hadith kehti hai ki plague ek azaab hai aur rehmat bhi.

Safayi: Momin ke liye, ye rehmat hai (shahadat); dusro ke liye, ek azaab.

Hawala: Sahih al-Bukhari 3474.

8. KALALAH KE BAARE MEIN 4:12 AUR 4:176 MEIN CONTRADICTION?

2:106 KE MUTABIK, YA TOH PURA AAYAT YA USKA KOI HISSAA MANSOOKH (CANCEL) KIYA JA SAKTA HAI YA BHULAYA JA SAKTA HAI.

ISLIYE, SUNAN IBN MAJAH 2726 KE MUTABIK, 4:12 WALI AAYAT KA KALALAH WALA HISSAA 4:176 SE MANSOOKH HO GAYA HAI.

Ye examples dikhate hain ke contradiction ke claims zyada tar is wajah se uthte hain:

•Context (siyaq wa sabaq) nazarandaz karna

•Chhupi maayno/figurative lafzon ko lafzi taur par lena.

•Classical tafsir aur hadith ke tareeqekaar ki knowledge na hona

8.Musalmaano Ke Liye

■19.Islam, Muslim Aur Aaj Ke Masle

19.1.QUR'AN SE BAHAR HADEES NA MAANNE VALO KO QUR'AN KI HADEES SE JAWAB:

1.QUR'AN 2:197→HAJJ KE MAHEENE MA'ALOOM HAI. TO JISNE FARZ KAR LIYA UNME HAJJ KO.....

[IS AAYAT ME HAJJ KE KHAAS MAHEENO KA ISHARAH HAI. MATLAB HAR MAHEENE KE AHILLAT(NAYE CHAND)

ME HAJJ NAHI KIYA JA SAKTA(AHILLAT KE LIYE PADHE QUR'AN 2:189). QUR'AN ME KAHI BHI HAJJ KE MAHEENO KE NAAM YA UNKI PEHCHAN NAHI BATAYI GAYI HAIN. HAME ISS ILM KE LIYE QUR'AN 3:96 ME ZIKR HUE PEHLE GHAR ME HAAJIYO KE AMLI TAWATUR PAR MOHTAJ KAR DIYA GAYA HAI. AAJ SE BAHUT SAAL PEHLE QUR'AN SE BAAHAR KI HADEESO ME HAJJ KE MAHEENO KA ZIKR AATA HAI JO AAJ KE HAAJIYO KE AMAL SE BHI MILTA HAI AUR YE DOGLAPAN HOGA KI BAHUT SAMAY PEHLE KE UNHI LOGO ME MAUJOOD MUHADDIS JO HAJJ KARTE THE, VAHI LOG NABI ﷺ SE SANAD KA ISTEMAL KARKE HAJJ KE MAHEENE KE BAARE ME LIKH JAAYE TO HAM NA MAANE]

2.QUR'AN 39:23→QUR'AN = AHSANAL HADEES

→ ALLAH = AHSANUL KHALIQEEN (QUR'AN 23:14). ISKA MATLAB YE NAHI KI DOOSRE ILĀH HAIN, BALKI INSAN ME JO KUCHH KHALQ KARTE HAIN, ALLAH UNSE BEHTAREEN KHALIQ.

→ WAISE HI AHSANAL HADEES SE SABIT HUA KE BAAQI HASAN DARJE KI HADEES BHI HAIN, BUS ALLAH KA KALAAM SABSE BEHTAREEN HADEES HAI.

3.QUR'AN 25:1→QUR'AN = FURQAN

→ FURQAN KA MATLAB CHEEZON ME FARQ KARNA.

→ FURQAN HAI TO FARQ KARNE KE LIYE QUR'AN KE BAAHAR HADEES BHI MAUJOOD HONI CHAHIYE.

4.MILAWAT WALI TAURAT–INJEEL QUR'AN KI ROSHNI ME PADH SAKTE HAI, TO QUR'AN KE BAAHAR WALI HADEES QUR'AN KI ROSHNI ME KYUN NAHIN?

5.QUR'AN 49:6→FASIQ AGAR KHABAR LAYE TO TAHQEEQ KARO.

→ SANAD KO JANCHNE KA ISHARAH

→ YAHI ISNAD & ILM-UL-RIJAAL KA ASĀS HAI → SAHIH, HASAN, ZAEEF HADEES ALAG HUI.

6.QUR'AN 6:38→ "....HAMNE KITAB ME KISI CHEEZ ME SE KUCHH BHI NAHI CHHODA..."

[YE AAYAT QUR'AN KE BAARE ME NAHI HO SAKTI KYUKI QUR'AN ME HAJJ KE MAHEENO KE NAAM JAISI BAHUT SI CHEEZO KO BAYAN NAHI KIYA GAYA HAI. QUR'AN 85:21-22, 56:77-78, 43:4 AUR 6:59 KE MUTABIK, YE KITAB 'LAWH AL MEHFOOZ/KITAB MAKNOON' HO SAKTI HAI.]

7.QUR'AN 6:114→ ..... VOHI HAI JISNE TUM SABKI TARAF TAFSEEL SE SAMAJHAYI GAYI KITAB BHEJI?.... [HAJJ KE MAHEENO KI PEHCHAN QUR'AN ME NAHI HAI. IS BAAT KO DHYAN ME RAKHKAR HAM YE SAMAJHTE HAIN KI QUR'AN KI TAFSEEL QUR'AN KE BAAHAR MAUJOOD ALLAH KI BHEJE ILM SE KIYA GAYA HAI]

8.QUR'AN 16:89→ ....AUR HAMNE UTARA AAP PAR KITAB BAYAN(SAAF SAMAJH) KE TAUR PAR HAR CHEEZ KE LIYE.....

[QUR'AN ME BAYAN YANI HAR CHEEZ KI SAAF SAMAJH DI GAYI HAI LEKIN QUR'AN ME HAR CHEEZ KI TAFSEEL QUR'AN KE BAAHAR SE ALLAH KE BHEJE ILM SE HUI]

9.QUR'AN 29:51→ KYA YE UNKE LIYE KAAFI NAHI KI HAMNE AAP PAR KITAB BHEJI JO UNPAR TILAWAT KI JAATI HAI?.....

[YAHA KITAB KO KAAFI NAHI KAHA GAYA BALKI IS BAAT (PAR YAQEEN) KE LIYE KAAFI KAHA GAYA KI NABI S.A.W. PAR KITAB BHEJI GAYI AUR UN LOGO PAR TILAWAT HOTI HAI]

10.QUR'AN 7:185→ KYA VO AASMAAN AUR ZAMEEN KE SEHRAAO ME NAHI DEKHTE.....TO KIS HADEES ME BAAD ISKE/USKE VO MAANENGE?

[PEHLI BAAT YE HAI KI YE UNKE LIYE HAI JO QUR'AN ME NAHI MAANTE. YE UNKE LIYE NAHI HAI JO QUR'AN AUR QUR'AN KE BAAHAR ALLAH KI BHEJI ILM KO MAANTE HAIN. YAHA BHI QUR'AN KE BAARE ME NAHI KAHA GAYA. QUR'AN AUR QUR'AN KE BAAHAR ALLAH KA BHEJA ILM YA SIRF IS AAYAT KI BAAT HUI HAI.]

11.QUR'AN 45:6→YE ALLAH KI AAYAAT JISE HAM HAQ KE SAATH AAP PAR TILAWAT KARTE HAIN. TO KIS HADEES ME BAAD ALLAH AUR USKI AAYAAT KE VO MAANENGE?

[PEECHHE GUZRI AAYAAT KE MAUZU ME BAAT KI JA RAHI HAI NAAKI POORI QUR'AN KI AGAR SAARI AAYAAT KI BAAT KI JA RAHI HAI TO YAHA ALLAH KI BHEJI QUR'AN KE BAHAR KI AAYAAT BHI SHAMIL HONGI JAISE KI HAJJ KE MAHEENO KI PEHCHAN]

12.QUR'AN 77:50→ TO KIS HADEES ME BAAD ISKE/USKE VO MAANENGE?

[LAFZ "BAAD ISKE/ISKE" IS AAYAT ME SAAF TAUR PAR YE SABIT KARTA HAI KI ISKA MAUZU POORA QUR'AN NAHI HAI BALKI PEECHHE GUZRI AAYAAT HAIN]

13.QUR'AN 15:9→ BESHAQ HAMNE HI ZIKR KO BHEJA AUR YAQEENAN HAM HI ISKE LIYE HIFAZATYAFTA HAIN.

[ISI LIYE ISKO HAMNE BAAHAR KI HADEESO KE LIYE FARQ KARNE VALA FURQAN MAANA HAI]

14.QUR'AN 25:33→ .....SIWAYE YE KI HAM AAP TAK LE AATE HAIN HAQ KE SAATH AUR SABSE BEHTAREEN TAFSEER.

[YAHA KAHI BHI YE NAHI LIKHA KI ALLAH KI BHEJI TAFSEER KHUD QUR'AN KE ANDAR HAI YA BAAHAR PAR HAM MAANTE HAI KI YAHA ALLAH NE QUR'AN KE BAAHAR TAFSEER BHEJI HAI KYUKI HAJJ KE MAHEENO KI PEHCHAN BHI HAME BAAHAR HI MILTI HAI]

15.QUR'AN 16:44→ ....AUR HAMNE AAP TAK ZIKR KO BHEJA TAAKI AAP "SAMJHAKAR BAYAN" KARE LOGO KO JO UNPAR BHEJA GAYA TAAKI VO GAUR AUR FIKR KARE.

[YAHA DONO ZIKR AUR JO LOGO PAR BHEJA GAYA KO ALAG ALAG KIYA HAI. ALLAH KE BHEJE ZIKR SE LOGO PAR (PEHLE) BHEJI GAYI CHEEZ KO SAMJHAYE]

16.QUR'AN 4:65→ LEKIN NAHI, TUMHARE RAB KI QASAM, VO IMAAN NAHI LAAYENGE JAB TAK VO AAPKO HAKIM NA BANA LE JIS PAR VO APAS ME JHAGADTE HAIN.....

[YAHA NABI S.A.W. KO HAKIM BANANE KI BAAT HUI. YAHA NABI S.A.W. QUR'AN KE BAAHAR ALLAH KI BHEJI AAYAAT SE HI FAISLA KARENGE]

17.QUR'AN 12:111→ BESHAQ UNKE QISSO ME SAMAJHNE WALO KE LIYE SEEKH THI. YE BANAWATI HADEES NAHI THI, LEKIN EK TASDEEQ USKI JO PEHLE THA AUR SABHI CHEEZO KI TAFSEEL AUR HIDAYAT AUR REHMAT IMAN VALE LOGO KE LIYE.

[YAHA KITAB KI TAFSEEL KI BAAT NAHI HO RAHI HAI. YAHA IS GUZRE QISSE KI TAFSEEL KI BAAT KI GAYI HAI. QUR'AN 10:37 ME AATA HAI KI QUR'AN KITAB KI TAFSEEL HAI.]

18.QUR'AN 4:87→.....AUR KON HAI ALLAH SE ZYADA SACHCHA HADEES ME...

[BESHAQ, HADEES KE MAMLE ME ALLAH HI SABSE SACHCHA HAI CHAHE VO HADEES QUR'AN ME HO YA ALLAH KI HADEES QUR'AN SE BAAHAR HO]

19.QUR'AN 6:50, 10:15, 46:9→.... MAI(NABI S.) BAS USKI ITTIBA KARTA HU JO MUJH PAR WAHIY KI JAATI HAI....

[NABI S.A.W. QUR'AN AUR QUR'AN KE BAAHAR ALLAH KE BHEJE ILM KI ITTIBA KARTE THE]

20.QUR'AN 45:6→ YE ALLAH KI AAYAAT HAIN JO AAP PAR SACH KE SAATH TILAWAT KI JAATI HAI. TO KIS HADEES ME ALLAH AUR USKI AAYAAT KE BAAD VO MAANENGE?

[BESHAQ, HAM SABKO ALLAH AUR ALLAH KI AAYAAT ME MANNA CHAHIYE JO QUR'AN AUR QUR'AN KE BAAHAR HAIN JO AB LOGO KE AMAL ME SHAMIL HAIN YA LOGO NE USKA MAFHOOM SANADO SE LIKH LIYA HAI]

21.QUR'AN 52:34→TO UNHE ISKE JAISI HADEES LAANE DO AGAR VO SACHCHE HAIN.

[ISKE JAISI HADEES SE MATLAB PEECHHE GUZRI AAYAAT ME BAAT MAUZU HAI. AGAR VO MAUZU NAHI TO BHI YAHA UN LOGO SE KHITAB HAI JO QUR'AN ME NAHI MAANTE NAAKI JO VO LOG JO QUR'AN AUR QUR'AN KE BAAHAR ALLAH KE BHEJE ILM ME MAANTE HAIN]

22.QUR'AN 41:53→ ...AAFAAQ AUR UNME NISAANI DIKHAYENGE....

[QUR'AN KE BAHAR SCIENCE KE ILM ME GAUR AUR FIKR KARNE KI TARAF ISHARAH]

23.QUR'AN 31:6→ AUR LOGO ME SE HAIN JO LAHW ALHADEES KHAREEDTE (CHUNTE) HAIN BINA ILM ALLAH KI RAAH SE BHATKANE KE LIYE AUR JO ISE HASI MAZAAK ME LETA HAI. UNKE LIYE ZILLAT VALA AZAB HAI.

[ALLAH NE YE NAHI KAHA KI QUR'AN KE BAAHAR USKA BHEJA ILM NAHI HAI, PAR LOGO KI BANAYI LAHW ALHADEES BHI HAI]

24.QUR'AN 69:40(81:19); 69:43-46→ [40]BESHAQ, YE YAQEENAN EK KAREEM RASOOL KA QAUL HAI; [43]NAZILKARDA HAI SAARE JAHAN KE RAB SE; [44]AUR AGAR

VO HAMARE BAARE ME KUCHH QAUL BANA LETE; [45]HAM UNHE SEEDHE HAATH SE PAKAD LETE; [46]TAB HAM YAQEENAN KAAT DETE UNSE SHAHRAG KO.

[HAM MANTE HAIN KI QUR'AN NABI S.A.W. KA QAUL TO HAI KYUKI VO AAYAAT KI TILAWAT KARTE HAIN LEKIN NAZILKARDA ALLAH KA KALAM HAI]

25.QUR'AN 11:1→ .....EK KITAB JISKI AAYAAT KAAMIL KI GAYI, FIR TAFSEEL HUI SABSE HAKEEM AUR SABSE ZYADA KHABAR RAKHNE VALE SE.

[QUR'AN KE BAHAR ALLAH KE BHEJE ILM SE TAFSEEL HUI]

26.QUR'AN 24:18→AUR ALLAH SAAF SAMAJHATA HAI TUM LOGO KO AAYAAT....

[QUR'AN KE BAHAR ALLAH KE BHEJE ILM SE. SAAF SAMJHANA TAFSEEL KARNA NAHI]

27.QUR'AN 4:80→ JO RASOOL KI ITAT KARTA HAI USNE ALLAH KI ITAT KI.....

[HAM MANTE HAIN KI NABI S.A.W. QUR'AN AUR QUR'AN KE BAHAR ALLAH KE BHEJE ILM KO BATATE THE, ISLIYE ISME ALLAH KI ITAT BHI HUI]

28.QUR'AN 2:2→ YE VOH KITAB HAI JISME KOI SHAQ NAHI, MUTTAQIYO KE LIYE HIDAYAT HAI.

[ISLIYE QUR'AN HAMARA FURQAN HAI QUR'AN KE BAAHAR ALLAH KE BHEJE ILM KO PEHCHANNE KE LIYE]

29.QUR'AN 2:43→ AUR NAMAZ QAYAM KARO AUR ZAKAT DO AUR RUKU' KARO RUKU' KARNE VALO KE SAATH.

[YAHA JAMAT KE SAATH RUKU' KARNE KA HUQM HAI. AAJ KE SAMAY ME RUKU' KARNE VALE KAHA MILENGE]

30.QUR'AN 16:89→ ....AUR HAMNE UTARA AAP PAR KITAB BAYAN(SAAF SAMAJH) KE TAUR PAR HAR CHEEZ KE LIYE.....

[QUR'AN ME BAYAN YANI SAAF SAMAJH DI GAYI HAI LEKIN QUR'AN KI TAFSEEL QUR'AN KE BAAHAR SE ALLAH KE BHEJE ILM SE HUI]

31.QUR'AN 12:40→ ...AHKAAM SIRF ALLAH KE LIYE....

[ALLAH KE AHKAM KA ZARIYA NABI S.A.W. HAIN]

32.QUR'AN 3:7→ IS QUR'AN ME KUCHH MOHKAM(KHULI) AAYAAT HAIN AUR KUCHH MUTASHABIHAT(KATHIN/EK JAISI) AAYAAT HAIN.

[ISSE PATA CHALTA HAI KI JIN AAYAT ME KITAB KI TAFSEEL HONE KA ZIKR HAI, VO KITAB KE BAAHAR ALLAH KE BHEJE ILM SE TAFSEEL HOTI HAI]

33.QUR'AN 3:96→ .....PEHLA GHAR LOGO KE LIYE HIDAYAT HAI...

[VAHA KE AMLI TAWATUR(AMLI TAREEQE KI NASL DAR NASL AAGE BADHNA) KI TARAF ISHARAH JO QUR'AN KE BAHAR KI HADEESO SE MAIL KHATI HAIN]

34.QUR'AN 2:129→ ...KITAB AUR HIKMAT....

[KITAB AUR HIKMAT ME HIKMAT SUNNAT HO SAKTI HAI]

35.QUR'AN 10:32→ ... ALLAH...SACH HAI....AUR SACH KE AAGE KYA HO SAKTA HAI SIWAYE GALTI KE?

[BESHAQ USI ALLAH NE QUR'AN AUR QUR'AN KE BAAHAR BHI ILM BHEJA JAISE KI HAJJ KE MAHEENE KI PEHCHAN]

36.QUR'AN 6:159→BESHAQ, JINHONE APNE DEEN KE HISSE KIYE AUR FIRQE HO GAYE- AAPKA UNSE KUCHH NAHI HAI. UNKA MAAMLA SIRF ALLAH KE PAAS HAI.....

[YE AAYAT BILKUL BHI UNKE LIYE NAHI HO SAKTI JO ALLAH KE QUR'AN AUR QUR'AN KE BAAHAR ALLAH KE ILM, DONO KI ITTIBA KARTA HO JAISE HAJJ KE MAHEENO KI PEHCHAN]

37.QUR'AN 30:31-32→ [31]...AUR MUSHRIKO ME SE NA HO JANA; [32]JINHONE APNE DEEN KE HISSE KAR DIYE AUR FIRQE HO GAYE, HAR GIROH KHUSH HOTA HAI JO USKE PAAS HAI.

[YE AAYAT UNKE LIYE TO BILKUL NAHI HO SAKTI JO ALLAH KE QUR'AN AUR QUR'AN KE BAAHAR ALLAH KE ILM, DONO KO MAANTA HO JAISE KI HAJJ KE MAHEENO KI PEHCHAN]

38.QUR'AN 7:52→ AUR BESHAQ HAMNE UNKO EK KITAB LAKAR DI JISE HAAMNE TAFSEEL KAR DIYA ILM PAR HIDAYAT KE TAUR PAR AUR REHMAT HAI IMAN VALE LOGO KE LIYE.

[TAFSEEL KITAB KI KITAB SE HUI YA KITAB SE BAHAR ALLAH KE BHEJE ILM SE? LAFZ "POORI KITAB" KI TAFSEEL HONE KA ZIKR NAHI HAI]

39.QUR'AN 6:126→... BESHAQ HAMNE AAYAAT KO TAFSEEL KAR DIYA ZIKR KARNE VALI QAUM KE LIYE.

[1.YAHA AAYAAT KO TAFSEEL KIYA GAYA POORI QUR'AN NAHI. 2.TAFSEEL QUR'AN SE HUI YA QUR'AN KE BAAHAR ALLAH KE BHEJE ILM SE?]

40.QUR'AN 2:143-144→

[143].....AUR HAMNE QIBLA NAHI BANAYA JISPAR AAP THE SIWAYE YE KI HAM JAANE KI KON RASOOL KI ITTIBA KARTA HAI BAJAYE JO APNE AIDIYO PAR PALAT JAATE HAIN.....; [144].....TO APNA CHEHRA MOD LIJIYE MASJID AL HARAM KI TARAF....;

[VO HUQM KAHA HAI IS AAYAT SE PEHLE JISME ALLAH NE UNHE VO QIBLA RUKH HONE KAHA HO JO AAYAT 2:143 ME NABI S.A.W. KIYE HUE HAIN. YE QUR'AN KE BAHAR KA FARMAN HI HO SAKTA HAI YA ALLAH NE AAYAT QUR'AN SE BHULA DI]

41.QUR'AN 3:124→ JAB AAPNE MOMINEEN SE KAHA, "KYA YE TUMHARE LIYE KAAFI NAHI KI TUMHARA RAB TUMHE MAZBOOT KARE TEEN HAZAAR NAZILKARDA MALAIKAO SE?

[QUR'AN ME VO AAYAT KAHA HAI JAB ALLAH NE NABI S.A.W. KO TEEN HAZAR FARISHTE VALI BAAT MOMINEEN SE KEHNE KO HUQM DIYA? BINA HUQM KE NABI S.A.W. AISI JHOOTI BAAT NAHI KARENGE AUR AISI KOI AAYAT BHI QUR'AN ME NAHI HAI. ISKA MATLAB QUR'AN KE BAHAR BHI NABI S.A.W. KO HUQM KIYA JATA THA YA QUR'AN ME HUQM MAUJOOD THA PAR ALLAH ME AAYAT BHULA DI]

42.QUR'AN 2:187→ TUMHARE LIYE HALAL KAR DIYA GAYA ROZE KE BAAD RAAT ME APNI BIWIYO KE PAAS JAANA...ALLAH JANTA HAI KI TUM APNE AAP KO DHOKA DETE THE, TO USNE TUMHARI TAUBA QUBOOL KAR LI AUR TUMHE MAAF KAR DIYA.....

[AGAR POORE QUR'AN ME UNHE MANA NAHI KIYA GAYA THA TO MAAFI KYU MAANGI GAYI AUR ALLAH UNHE MAAF KYU KAR RAHE HAIN? YA TO UNHE YE HUQM QUR'AN KE BAHAR MILA THA KI WO ROZE KI RAATO ME APNI BIWIYO KE PAAS NA JAAYE YA VO QUR'AN ME THA LEKIN ALLAH NE BHILA DIYA]

43.QUR'AN 72:26-27→ [26]...VO ZAAHIR NAHI KARTA APNI GAIB KISI PAR; [27]SIWAYE JISE MANZOOR KARTA HAI RASOOL ME SE....

[KUCHH GAIB KI BAAT RASOOL KO PATA HOTI HAI JO HAM KAYI QUR'AN KE BAHAR HADEESO ME PESHANGOI POORI HOTI DEKHTE HAIN]

44.QUR'AN 3:138→ YE BAYAN(KHULI BAAT) HAI LOGO KE LIYE AUR HIDAYAT HAI AUR MUTTAQIYO KE LIYE TARTEEBI TAREEKAT HAI.

[QUR'AN ME KHULI BAAT HAI PAR POORI BAAT KE LIYE QUR'AN KE BAHAR ALLAH KE HI DIYE HUE ILM ME DEKHTE HAI]

45.QUR'AN 75:18-19→ [18]....TO ISKE TILAWAT KI ITTIBA KARO; [19]FIR HAMARE UPAR ISKA KHULASA KARNA (EK ZIMMEDARI HAI)

[YAHA YE NAHI LIKHA KI QUR'AN SE KHULASA HOGA YA QUR'AN KE BAAHAR ALLAH KE BHEJE ILM SE]

46.QUR'AN 6:55→ AUR ISI TARAH HAM AAYAAT KI TAFSEEL KARTE HAIN.....

[1.SAARE AAYAAT KI TAFSEEL KARTE HAIN YA POORI QUR'AN KI? 2.QUR'AN SE TAFSEEL HOTI HAI YA QUR'AN KE BAHAR ALLAH KE BHEJE ILM SE]

47.QUR'AN 6:97→ AUR USI NE SITARO KO BANAYA.... HAMNE AAYAAT/NISANIYO KI TAFSEEL KARDI ILM VALE LOGO KE LIYE.

[1.KUCHH AAYAAT YA POORI QUR'AN KI TAFSEEL? 2.QUR'AN SE TAFSEEL YA QUR'AN KE BAHAR ALLAH KE BHEJE ILM SE TAFSEEL]

48.QUR'AN 6:119→ ....JABKI USNE TAFSEEL KARDI JO USNE HARAAM KAR DIYA TUM PAR.....

[YAHA PAR YE NAHI BATAYA GAYA KI QUR'AN KE ZARIYE TAFSEEL HUI YA QUR'AN KE BAAHAR ALLAH KE BHEJE ILM SE?]

19.2.Deen e Islam me sahi aur galat ka farq:

Kisi bhi baat ka faisla neeche likhi baaton ke mutabik hoga:

Yaha saral baate havale ke saath hain. Aakhir tak padhein.

1) Koi baat Quran ke khilaf hai to galat hai. (Quran 2:2, 4:59, 10:37, 10:82, 32:2)

Note: Qur'an 4:82 me Allah ka challenge hai ki agar Qur'an Allah ke siwa kisi aur ki taraf se hota to isme bahut se ikhtilaf (do tarfa baatein) paate.

2) Koi baat sahih hadeed ke khilaf hai aur Quran mein maujood nahin hai to galat hai. (Quran 4:59)

Example: Qur'an 2:197 me "Hajj ke maheene sabko ma'loom hai" bataya gaya aur qur'an me kahi bhi Hajj ke maheene ke naam nahi aaye hain. Yaha logo ke amal aur yaqeen par targeeb dilayi gayi hai. Aur vahi log agar maheeno ke naam hadees ke shaql me likhkar is duniya se rukhsat ho gaye to bhi baat ek hi hai.

3) Koi baat ijma e ummat (ummat ki sahmati) ke khilaf hai aur Quran va sahih hadeed mein maujood nahin hai to galat hai. (Quran 4:115, 31:15, 4:83 & 1:6-7 | Tirmidi 2166 aur Al-Mustadrak-lil-Hakim 399)

Udaaharan: A)Murdon ko Kaabe ki taraf dafnana ijma e ummat hai. B)Salah(namaz) sirf arbi me padhna.

4) Koi baat Quran mein maujood nahin hai aur ijma (sahmati) bhi nahin hai to pehle ghar (Kaaba) se hidayat le. (Quran 3:96)

5) Koi baat Quran aur sahih hadeed mein maujood nahin hai aur ijma (sahmati) bhi nahin hai to apne liye Quran aur sahih hadeed mein maujood milati-julati baaton se kiyaas (natije nikalne) kare. {Quran 62:9 ~ Is aayat mein akhri Jumma ki adaan par vyapar ki manaahi ka zikr hai.... Lekin hum kiyaas karte hain ki ise sabhi kaamon ke liye liya ja sakta hai}

6) Koi baat naahi Quran aur naahi sahih hadeed mein maujood ho jispar ummat ka ikhtilaf (asahmati) ho aur ijma (sahmati) na ho to ijtehad (khud jaanch) kare aur mujtahid (ijtehad karne wala) bane, jiska matlab koi taqleed (andhi pairvi) nahin aur muqallid (taqleed karne wala) nahin banana. (Quran 21:10 | Sahih Bukhari 946 mein udaaharan)

Note: Ijtehad yaani apni buddhi se kiya gaya faisla Allah aur uske Rasool ke aadesh ke khilaf nahin ho sakta. Lekin agar mashware ke khilaf karte hain to gunah nahin hai, bas yeh behtar hai ki mashware ki pasandari karein. (Quran 4:86 mein Allah ne behtar salaam karne ka mashwara diya par agar koi sirf utna hi lautade to koi baat nahin | Bukhari 5283)

7) Tajdeed (deen se milawat door karna) kare aur mujaddid (tajdeed karne wala) bane. Mujaddid wo hote hain jo deen mein daakhil ki gayi milawat ko door karne ke liye har sadi ke kinare par ate hain. (Quran 2:42, 16:116, 47:3 | Sunan Abu Dawud 4291)

8) Koi baat Quran ya sahih hadeed ya donon mein kai tareekon se maujood hai to ya ek tarika kare ya kuch tareeken kare ya saare tareeken kare lekin behtar hai ki samay samay par saare tareeken kare aur murda sunnat ko zinda kare basharte mansookh na hui ho. (Quran 2:184, 2:196, 4:71 mein Option. Bukhari 1948 va 1193 aur Tirmidi 2924 va 449)

19.3.Jannati firqa aur 72 firqe:

•73 firqo me se Konsa ek firqa jannati hai?

Note: Koi bhi guarantee se kisi firqe ka naam lekar usko jannati sabit nahi kar sakta hai. Bas ham us firqe ki KHOOBI bata sakte hain.

•Aaiye kuchh points ko dekhte hain:

1) Nabi sallallahu alaihi wa alehi wa sallam aur ashaab RadiAllahu anhum ajmaeen sirf muslim the. Vo kisi firqe me nahi the.

2) Unka aqeeda original tha.

3) chaliye ab 'jo toota' aur 'jisse toota' ko samajhte hain:👉 jo firqa alag hua vo original aqaid se alag aqeede vala hua par jisse toota vo original aqaid vala firqa bana raha.

4) Ye baat dhyan me rakhna hai ki khoobi ko naam nahi samajhna chahiye. Kisi firqe ki agar koi khoobi Nabi sallallahu alaihi wa alehi wa sallam ne batayi to vo us firqe ka naam nahi hoga bas khoobi hogi kyuki aise to har firqa apne aapko us khoobi ko naam banakar jannati batayega.

5) Nabi sallallahu alaihi wa alehi wa sallam ne farmaya ki ek jamat hamesha haq par Qayam rahegi jiski khoobi toifa mansoora(kaamyaab GIROH) hogi. (Sahih al-Bukhari 3641)

6) Peshangoi ko huqm nahi samajhna chahiye. 73 firqe banenge ek peshangoi hai. 73 firqe banana huqm nahi hai balki firqe banane ko mana kiya gaya h.

7) 72 JAHANNUMI firqo ki nishani: Ab aap khud dekh le ki konse firqe kisi shaher ke naam par hai, ya kisi shaksh ke naam par hai, ya vo Nabi sallallahu alaihi wa alehi wa sallam aur ashaab RadiAllahu anhum ajmaeen ke zamane ke kai saalo baad bane hain, ya vo jo original toifa mansoora yani kaamyaab GIROH se tootkar alag hue hain.

8) Jannati firqe ki khoobiya:
a) Vo kabhi bhi kisi se tootkar alag nahi hua balki sab usse tootkar alag hue hain kyuki tabhi vo hamesha se kamyaab hogi nahi to vo tootkar hamesha se nahi hogi.
b) Allah aur uske Rasool sallallahu alaihi wa alehi wa sallam ki baat ke upar kisi ki baat taqraaye to usko chhod dena aur kisi ki andhi taqleed nahi karna.

19.4.GHAIYB ME MADAD SIRF ALLAH HI SE:

QUR'AN 1:5→....AUR SIRF TUJH HI SE HAM (GHAIYB ME) MADAD MAANGTE HAIN (....IYYAKA NA'ASTA'EEN)

QUR'AN 5:2 → NEKI AUR TAQWA MAIN MADAD KARO (ZAHIRI ASBAAB ME/SAAMNE MAUJOODGI PAR)...

QUR'AN 4:82→....AGAR YE (QUR'AN) ALLAH KE SIWA KISI AUR KI TARAF SE HOTI TO ISME VO BAHUT SE IKHTILAAF PAATE.

QUR'AN 2:85→...TO KYA TUM USKA KUCH HISSA MAANTE HO AUR KUCH HISSA INKAAR KARTE HO?...

NOTE 1:-QUR'AN ME KAHI BHI AULIYA SE "GHAIYB" ME "MADAD" MAANGNE KE SABOOT ME AAYAT NAHI HAI AUR NAHI SAHIH HADEES ME. JAHA BHI MADAD KI BAAT HOGI, VO SIRF AUR SIRF SAAMNE ASBAB KE DAAYRE ME HOGI

KYUKI QUR'AN 1:5 AAYAT KE KHILAF AAYAT QUR'AN 4:82 KA MUQADMA BEKAAR KAR DEGI.

NOTE 2:-KAI AISE AAYAAT HAIN JO OPPOSITE LAG SAKTI HAIN, JAISAY:

- "ASMAANON AUR ZAMEEN MAIN SE KOI BHI GHAIB NAHI JAANTA SIWAA ALLAH KAY." (QUR'AN 27:65)
- "WHO (ALLAH) GHAIB KA JAANNE WALA HAI, AUR WHO APNA GHAIB KISI PAR ZAHIR NAHI KARTA, SIWAA US RASOOL KAY JISE WHO PASAND KAR LAY." (QUR'AN 72:26–27)

LEKIN YE AAYAAT IKHTILAAF WALI NAHI HAIN. YE SIRF EK KHAS ISTHISNA(EXCEPTION) DIKHATI HAIN LAFZ "ILLA" (EXCEPT) KAY ZARIYAY – YAANI ALLAH AKELA GHAIB KA JAANNE WALA HAI, LEKIN WHO IS MAIN SE KUCH HISSA APNE RASOOLON KO BATA DETA HAI. MAGAR GHAIB KI MADAD KAY MAMLE MAIN QUR'AN MAIN KAHIN BHI KOI AAYAT NAHI JO "ILLA" (EXCEPT) KAY ISTHISNA SE AAYI HO. YAANI GHAIB ME MADAD SIRF ALLAH HI SE MAANGI JA SAKTI HAI.

KISI SHAKSH KA WASEELA LAGANE KI ZAROORAT HI NAHI(HALANKI WASEELA LAGAYA JA SAKTA HAI AGAR ALLAH HI SE MAANGA JAAYE):

QUR'AN 2:186→AUR JAB MERE BANDE AAPSE (SALLALLAHU ALAIHI WA-AALIHI WASALLAM) MERE BAARE ME POOCHHE TO BESHAQ MAI QAREEB HU. MAI APNE BANDE KI DUA KA JAWAB DETA HU JAB VOH MUJHE PUKARE....

ALLAH KE INSAANO ME NEK BANDO KE PASS BHI GHAIB ME MUSIBAT DOOR KARNE AUR NAFA' PAHUCHANE KI QODRAT NAHI HAI:

QUR'AN 17:56-57 →

[56]KAH DO, "UNKO BULAO JINHEIN TUMNE USKE SIWA [ILAH] QARAR DIYA HAI, KYUNKE UNKE PASS NA TO

TUMHARI MUSIBAT HATAANE KI QODRAT HAI, NA KISI AUR PAR TRANSFER KARNE KI."
[57]JO LOG UNHEIN BULAATE HAIN, WO APNE RAB TAK RAAH PANE KI KOSHISH KARTE HAIN, DEKHTE HAIN KAUN SABSE NAZDIK HOGA, AUR WO USKI REHAM KI UMEED KARTE HAIN AUR USKE SAZA SE DARTE HAIN. BESHAK, AAPKE RAB KI SAZA HAMESHA DARNE WALI HAI.

QUR'AN 5:75-76 →
[75]MASIH, MARYAM KE BETE, SIRF EK RASOOL THE; [AUR] RASOOL USSE PEHLE GUZAR CHUKE HAIN. AUR USKI MAA SACHAI KI HIMAYAT KARTI THI. DONO KHANA KHATE THE. DEKHO HUM KAISE UNKE LIYE NISHANIYAN WAZEH KARTE HAIN; PHIR DEKHO WO KITNE BHATKE HUE HAIN.
[76]KAH DO, "KYA AAP ALLAH KE SIWA UN KI IBADET KARTE HO JO TUMHARE LIYE NA TO NUQSAN LA SAKTI HAIN NA FAIDA, HALANKI ALLAH (HAR DUA) SUNNE WALA AUR JAANE WALA HAI?"

<u>BARISH BARSAANE PAR DUTY MICHAEL FARISTE (A) KI HAI (BARSAANE KI QUDRAT RAKHTE HAIN BI-IZN-ALLAH) MAGAR FIR BHI HAM BARISH KE LIYE GHAIB ME ALLAH KO HI MADAD KE LIYE PUKARENGE CHAAHE WASEELA BHI LAGAYE</u>:
BUKHARI 1010:-NARRATED ANAS:
JAB BHI QAHUT KA KHATRA HOTA, UMAR BIN AL-KHATTAB, AL-ABBAS BIN ABDUL MUTTALIB SE DUA KARNE KO KEHTE KE ALLAH SE BARISH KE LIYE MANGAY. WO KEHTE:"AEY ALLAH! HUM APNE NABI KE ZARIYE/WASEELE SE (AAPSE AE ALLAH) DUA KARTE THE KE AAP (ALLAH) HUMARE LIYE BARISH ATA KAREIN, AUR AAP HUMEIN BARISH ATA FARMA DETE. AUR AB HUM UNKE CHACHA KE ZARIYE/WASEELE SE (AAPSE AE ALLAH) DUA KAR

RAHE HAIN KE , “AEY ALLAH! HUMEIN BARISH ATA FARMA.” AUR PHIR BARISH HOTI THI.

QUR’AN 5:72→...JO BHI ALLAH KE SAATH SHIRK KARTA HAI, TO ALLAH NE USKE LIYE JANNAT HARAM KAR DI HAI...

19.5.ISA IBN MARYAM (A) KA 1.AAJ BHI BINA MAUT ZINDA REHNA AUR 2.DUNIYA ME DOBARA VAPSI:

QUR’AN KE BAAHAR VALI HADEESO ME TO SAAF TAUR PAR ISA (A) KA 1.AAJ BHI BINA MAUT ZINDA REHNA AUR 2.UNKI DOBARA VAPSI KA ZIKR HOTA HAI, PAR IN DONO BAATO PAR AITRAJ QUR’AN KE BAAHAR VALI HADEESO KE INKAAR SE SHURU HOTA HAI. ISLIYE HAM IN DONO HI BAATO KO QUR’AN KE ANDAR VALI HADEES KI ROSHNI ME JAANENGE.

1 QUR’AN 4:157→ISA ALAIHISSALAM KO NA QATL KIYA GAYA NA SALEEB PE CHADHAYA GAYA.

2 QUR’AN 4:158→ ALLAH NE ISA ALAIHISSALAM KO APNI TARAF UTHA LIYA (RAFA’A KIYA).

3 QUR’AN 4:159→ USKI MAUT SE PEHLE HAR AHLE KITAB USME MAANEGA AUR QAYAMAT KE DIN VO UN PAR GAWAH HOGA

[YE AAYAT TAB HI MUMKIN HAI JAB 1.YE AAYAT UN AHLE KITAB KI BAAT KAR RAHA HO JO QAYAMAT KE QAREEB HONGE NAKI HAR ZAMANE KE AHLE KITAB, 2.ISA (A) KO BINA MAUT KE ZINDA MAANA JAAYE AUR 3.UNKI QAYAMAT SE PEHLE DOBARA VAPSI HO, (“NOTE 1, 2,3 AUR 4” PADHE)]

NOTE 1:- MUHAMMAD SHAIKH JAISE LOG AHLE KITAB SE MAAYNA MUSALMANO KO LETE HAIN, UNKO QUR'AN 3:199 PADHNA CHAHIYE JO SAAF TAUR PAR KEHTA HAI KI "AHLE KITAB ME SE JO LOG USPAR IMAN LAATE HAIN JO TUM LOGO PAR NAZIL HUA AUR JO UN PAR NAZIL HUA THA". QUR'AN 3:110 AUR QUR'AN 3:199 AHLE KITAB AUR MUSALMANO ME SAAF TAUR PAR FARQ KARTA HAI.

NOTE 2:- IS AAYAT ME "USME MAANEGA" SE MATLAB SIRF "ISA (A) ME MAANNA" HI HO SAKTA HAI. WAJAH 1: IS AAYAT SE PEHLE QUR'AN 4:157-158 ME ISA (A) KI HI BAAT HO RAHI HAI. WAJAH 2: IS AAYAT ME "USME MAANEGA" KO "ALLAH YA QUR'AN ME MAANEGA" MATLAB LIYA JAAYE TO YE AAJ KI SACHCHAYI SE BILKUL ULAT HAI. HAR AHLE KITAB TO ALLAH AUR QUR'AN ME NAHI MAANTA. YE BAAT QUR'AN 98:6 SE BILKUL ULAT HAI.

NOTE 3:- IS AAYAT ME "USME MAANEGA" SE MATLAB "ISA (A) KO SALEEB NA CHADAHYE JANE AUR QATAL NA KIYE JAANE ME MAANEGA" HUA TO QUR'AN 4:157 AUR QUR'AN 4:159 ME TAZAD HO JAYEGA AUR QUR'AN 4:82 KA MUQADMA KI QUR'AN ME IKHTILAF NAHI HAI, BEKAAR HO JAAYEGA.

NOTE 4:- IS AAYAT ME "USKI MAUT" SE MATLAB SIRF "ISA (A) KI MAUT" HI HO SAKTI HAI. WAJAH 1: IS AAYAT SE PEHLE QUR'AN 4:157-158 ME ISA (A) KI HI BAAT HO RAHI HAI. WAJAH 2: IS AAYAT ME "USKI MAUT" KO "AHLE KITAB ME SE HAR SHAKSH KI MAUT" MAAYNA LE TO YE AAJ KI SACHCHAYI SE BILKUL ULAT HAI. HAR AHLE KITAB TO ALLAH, QUR'AN AUR ISA (A) ME NAHI MANTA. YE BAAT QUR'AN 98:6 SE BILKUL ULAT HAI.

4 QUR'AN 43:57-61→AAYAT 57 SE LEKAR AAYAT 61 TAK ISA (A) KI BAAT KI JA RAHI HAI. 61VI AAYAT ME ISA (A) KO QAYAMAT KA ILM KAHA GAYA HAI [YE BHI EK ISHARAH HAI ISA (A) KI VAPSI KA AUR YE AAYAT UPAR QUR'AN 4:159 SE BILKUL MAIL KHAATI HAI]

5 QUR'AN 3:52-55→ALLAH NE ISA ALAIHISSALAM KO 55VI AYAT ME KAHA KI ISA (A) KO UTHANE (RAFA'A KARNE) SE PEHLE 1.MUTAVAFFI KARENGE AUR 2.QAYAMAT TAK UNKI ITTIBA KARNE WALO KO INKARIYO SE UPAR RAKHENGE.

NOTE 5:- PEHLE HAM MUTAVAFFI KA MAYNA JANENGE. YAHA MUTAVAFFI KE TEEN MAYNE HO SAKTE HAI.
A.QUR'AN 39:70→POORA BADLA DENA(WUFFIYAT),
B.QUR'AN 12:101→ MAUT DENA(TAWAFFANIY) AUR
C.QUR'AN 39:42→ LE LENA(YATAWAFFA) VO BHI MAUT AUR NEEND KE SAMAY ROOH KO LE LENE KE MAMLE ME HAI. HAM JAANTE HAIN KI QUR'AN 4:82 SE KI QUR'AN ME IKHTILAAF/TAZAAD(DO TARFA BAATEIN) NAHI HAIN. ISLIYE QUR'AN 3:55 ME ISA (A) KE LIYE MUTAWAFFI KA MAAYNA MAUT NAHI LIYA JA SAKTA KYUKI QUR'AN 4:159 SE IKHTILAAF HO SAKTA HAI. HAM YAHA PAR MUTAWAFFI KA MAAYNA "UNKO POORA ZINDA -LE LENA-" HI SAMAJHTE HAIN.

NOTE 6:- QAYAMAT TAK ISA (A) KI ITTIBA KARNE WALO KO INKAARIYO SE UPAR RAKHNE KA MATLAB YE NA SAMJHA JAAYE KI QAYAMAT TAK ISA (A) KE INKAARI RAHENGE, BALKI QUR'AN 4:159 KE MUTABIK QAYAMAT KE QAREEB KE SAMAY JO BACHE HUE ZINDA INKAARI HONGE VO ISA (A) ME MANNE LAGENGE AUR YE AAYAT FIR BHI DURUST

RAHEGI KI QYAMAT TAK ISA (A) KI ITTIBA KARNE WALO KO INKAARIYO KE UPAR HI RAKHA JAAYE.

6 BUKHARI ME INKAAR KARNE VALE BUKHARI KI 4623 HADEES KE UPAR BAAB ME LIKHI EK BESANAD QAUL PESH KARTE HAIN KI IBN ABBAS NE MUTAWAFFIKA KA MAAYNA MUMITUKA(AAPKI MAUT) KAHA HAI AUR QUR'AN 3:55 ME FIT KARTE HAIN. YE BESANAD BAAT HAI JO BAAB ME LIKHI HAI, KISI HADEES KE MATAN ME NAHI HAI.

7 QUR'AN 21:35→HAR NAFS KO MAUT CHAKHNI HAI.

[HAM QUR'AN 4:159 AUR QUR'AN 43:57-61 SE MANTE HAI KI ISA (A) KO QAYAMAT SE PEHLE MAUT AAYEGI]

8 QUR'AN 21:95→ KISI HALAAQ KI GAYI BASTI KE LIYE YE JAAYAZ NAHI KI VO DUNIYA ME VAPAS AAYE.

[HAM QUR'AN 4:159 AUR QUR'AN 43:57-61 SE MAANTE HAIN KI ISA (A) ABHI BHI BINA MAUT KE ZINDA HAIN AUR VO QAYAMAT SE PEHLE ZINDA HI DUNIYA ME VAPAS AAYENGE]

9 QUR'AN 5:116→ ALLAH ISA (A) SE POOCHHENGE KI KYA TUMNE LOGO SE KAHA THA KI APNE AAPKO AUR APNI MAA KO ALLAH KE SIWA KHUDA BANA LO?.....

QUR'AN 5:117→ ISA (A) JAWAAB DENGE KI MAINE VAHI BOLA JO AAPNE HUQM DIYA KI ALLAH KI IBAADAT KARO. MAI UNME GAWAAH THA JAB TAK MAI UNME THA; FIR JAB AAPNE MUJHE UTHA LIYA (TAWAFFAYTANIY- "NOTE 5 PADHE") TAB AAP HI UNPAR NIGEHBAAN THE.

[1.ARBI ME "WA IZ QAALA ALLAHU" (AUR JAB KAHA ALLAH NE) HAI. YE IS AAYAT KE NAZIL HONE SE PEHLE KI BAAT

LAG RAHI HAI. AGAR ISKO ISKI ARBI KE TAREEQE PAR LE TO BHI YE AAYAT QUR'AN 4:159 AUR QUR'AN 43:57-61 KE KHILAAF NAHI LAGTI KYUKI ISME NA ISA (A) KI MAUT KA ZIKR HAI AUR YE UNKI DOBARA VAPSI KE KHILAAF BHI NAHI HAI.

2.AGAR YE ZYADATAR TARJUME KE HISAB SE AANE VALE SAMAY KI BAAT LE TAB BHI YE AAYAT QUR'AN 4:159 AUR QUR'AN 43:57-61 KE KHILAAF NAHI HAI KYUKI YE BAAT IS AAYAT KE NAZIL HONE SE LEKAR ISA (A) KI DOBARA VAPSI KE BEECH BHI HO SAKTI HAI.

3.AGAR IS AAYAT KI BAAT KO QAYAMAT KE BAAD KI BAAT MAANE, TAB BHI YE AAYAT QUR'AN 4:159 AUR QUR'AN 43:57-61 KE KHILAAF NAHI HAI KYUKI YE BAAT ISA (A) KE JAWAB ME UN LOGO KI BAAT HO RAHI HAI JO UNKI DOBARA VAPSI SE PEHLE INKAAR KIYA KARTE THE.]

NOTE 7:- AGAR HAM QUR'AN 5:116-117 KO IN MAAYNO KE BAJAAY KISI AUR MAAYNO ME LENGE TO YE AAYTE QUR'AN 4:159 AUR QUR'AN 43:57-61 KE KHILAAF HO JAAYEGI AUR QUR'AN 4:82 KA MUQADMA -KI QUR'AN ME KAHI IKHTILAAF NAHI HAI-, BEKAAR HO JAAYEGA.

19.6.Nabi (ﷺ) ka ghaib(undekhe) ka ilm:

Humein "ghaib" ki do qismein aur Nabi (ﷺ) ka usse kya talluq hai, yeh achhi tarah samajhna hoga.

🔍 **Ghaib ki do qismein:**
1. Ghaib bil-ikhtiyar (Ghaib jo sirf Allah ke paas hai):
Matlab: Woh ghaib jo hamesha se aur har waqt sirf Allah hi jaanta hai, aur kisi aur ko iska ikhtiyar (control) nahi hai.

•Yeh sirf Allah ka exclusive haqq hai, kyunki woh 'Al-'Aleem' hai — uske ilm mein kabhi kami ya barhoti nahi hoti.

🕋 Qur'an se daleel:
"Keh do: Asmaanon aur zameen mein koi bhi ghaib nahi jaanta siwaay Allah ke."
(Surah an-Naml, 27:65)

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2. Ghaib bil-wahi (ya bil-ta'leem / Allah ke izn se)
Matlab: Aisa ghaib jo Allah apne kisi Nabi ya Rasool ko wahi ke zariye ittila kar de.
•Yeh Allah ki ijaazat se hota hai, aur Nabi apni marzi se nahi jaante.

🕋 Qur'an se daleel:
"Woh (Allah) ghaib ka jaane wala hai, aur apne ghaib par kisi ko muttala nahi karta, siwaay us Rasool ke jise woh pasand kare."
(Surah al-Jinn, 72:26–27)

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🌟 Kya Nabi ﷺ ke paas ghaib tha?
✅ Ghaib bil-wahi:
Haan, Nabi ﷺ ko ghaib Allah ki taraf se wahi ke zariye mila karta tha — jaise:
1.Qayamat ki nishaniyan
2.Kuch munafiqon ki pehchaan
3.Jannat aur Jahannam ki khabrein
4.Ghazwaton se pehle dushmanon ki planning

•Lekin yeh sab Allah ki ijaazat se hota tha, Nabi ﷺ apni marzi se nahi jaante the.

———

❌ Ghaib bil-ikhtiyar:
Nahi, Nabi ﷺ ke paas aisa ghaib nahi tha jo woh apni marzi se jaan sakein.

🕋 Qur'an se daleel:
"Agar main ghaib jaanta hota, to main bohot si bhalaai jama kar leta aur mujhe koi buraai na pahunchti."
(Surah al-A'raf, 7:188)

📌 Natija:
Sawal aur Jawab:
•Kya Nabi ﷺ ko ghaib bil-wahi mila? ✅ Haan, Allah ki ijaazat se
•Kya Nabi ﷺ ko ghaib bil-ikhtiyar tha? ❌ Nahi, yeh sirf Allah ka haqq hai

19.7.SAHABAAO KE BEECH FAISLA KARNA KISKA HAQ?:

SABSE BEHTAR YAHI HAI KI JIS SAHABI KI JITNI SHAAN HAI, USKO UTNA HI KAHA JAYE. NA HUMKO UNHE KHUDA BANANA HAI AUR NAHI GAALI DENA HAI. BAAT SIRF DALEEL PAR HONI CHAHIYE.

AGAR KISI SAHABI SE GALTI HUI HO TO USSE WAISE HI BAYAN KIYA JAYE JAISE SAHIH SANAD ME LIKHA HAI. AUR NA HUMKO YE MALOOM HAI KI ALLAH NE US GALTI KO MAAF KIYA YA NAHI KIYA — JAB TAK KOI SAHIH SABOOT NA HO.

QUR'AN 9:100 ME LIKHA HAI: "ALLAH UNSE (SAHABAA SE) RAAZI AUR VO ALLAH SE RAAZI." LEKIN YE SIRF PEHLE KE SAHABAA KE LIYE HAI, MUNAFIQ KE LIYE NAHI. AUR YE BHI KISI KO NAHI PATA KI KON MUNAFIQ THA.

AGAR SAHIH SANAD SE KISI SAHABI KO NABI ﷺ NE JANNATI KAHA HAI, TO USKO WAISI HI MANNA HAI. AUR AGAR UNKE

LIYE KOI GALTI LIKHI HAI TO JITNA LIKHA HAI UTNA HI BAYAN KIYA JAYE. YEHI INSAAF KA TAQAZA HAI.

SAHABAAO KA MAAMLA ALLAH PAR CHHOD DENA CHAHIYE. JAISE MUNAFIQ KA MAAMLA BHI ALLAH PAR HI CHHODNA HAI, KYUNKI MUNAFIQ KO PEHCHAANNA AASAN NAHI. KISI ZIDDI KO SIRF EK BAAR HI SAHIH SANAD SE SAMJHANA CHAHIYE, BAR-BAR NAHI.

AUR AGAR KOI SHAKHS KISI SAHABI KI GALTI KO SAHIH SANAD SE BAYAN KARTA HAI, TO USKA MAAMLA USKE SAATH HAI. LEKIN AGAR VO BAAT SAHIH SANAD SE SABIT NAHI HAI TO PHIR YE JHOOT HAI, AUR JHOOTO PAR ALLAH KI LA'ANAT. HUM SIRF USSE EK BAAR SAHIH KARNE AUR MAAFI MAANGNE KO KAHENGE, PHIR US TOPIC PAR BAAT NAHI KARENGE KYUKI:

QUR'AN 4:140→"TUM PAR QUR'AN ME PEHLE HI UTAR CHUKA HAI KI JAB TUM SUNO LOG ALLAH KI AAYATON KA INKAAR KAR RAHE HAIN AUR UNKA MAAZAAK UDA RAHE HAIN, TO UNKE SAATH MAT BAITHO JAB TAK WO KISI AUR BAAT ME NA LAG JAAYEN. AGAR TUM UNKE SAATH BAITHE RAHE TO TUM BHI UNHI JAISE HO JAOGE. YAQEENAN ALLAH MUNAFIQ AUR KAFIRON KO SAB KO JAHANNAM ME JAMA KAREGA."

HAME SAHABAAO KI FIKR KARNE SE ZYADA APNI FIKR KARNI CHAHIYE KI HUM SAHIH SANAD KI ROSHNI ME HAQ KE SAATH RAHEIN, APNE A'MAL KO SAHIH RAKHEIN, AUR AQEEDA QUR'AN AUR SAHIH HADITH PAR HO.

ALLAH NE QUR'AN ME DO BAATEIN CLEAR KEH DI HAIN:

QUR'AN 2:134 → "VO EK UMMAT GUZAR CHUKI. USKE LIYE JO USNE KAMAYA, AUR TUMHARE LIYE JO TUMNE KAMAYA. TUMSE UNKE AMAL KE BAARE ME NAHI POOCHA JAYEGA."

QUR'AN 6:164 → "HAR JAAN APNE HI KHILAAF KAMATI HAI. KOI BOJH UTHANE WALA DUSRE KA BOJH NAHI UTHAYEGA."

19.8.Pardah aur aaj ke security masle:

• Bukhari 4141 me hai ke Amma Ayesha (RA) ne ayat-e-hijab ke baad apna chehra dhakna shuru kar diya tha. Hamare liye Amma Ayesha (RA) role model hain aur ayat-e-hijab sabhi momin aurto ke liye nazil hua tha.

🤔 Sawaal: Pardeh wali behen ko kya karna chahiye jab checking zaroori ho aur wahan aurat staff na ho?

Yaad rakho:
• Allah kisi ko uski taqat se zyada bojh nahi deta.. (Qur'an 2:286)
• ...Aurat apna zeenat sirf wahi dikhaye jo majboori se saamne aa jaye... (Qur'an 24:31)
•Sahih Bukhari 1838 ke mutabik majboori ki vajah se Hajj vali aurto ko chehra dhkne se mana kiya gaya hai, yani aam halat se alag huqm hai yaha. Sirf Mard aur aurat nazro ki hifazat kare.
• Sahih Muslim 2494a me hai ke ek aurat jasoos se Hazrat Ali (RA) ne kaha ya to khud chitthi nikaal do warna hum talashi lenge.

Natija:
≈ Aurat keh sakti hai:
1. Talashi ke liye aurat staff bulaya jaye
2. Machine scanner se check kiya jaye
3. Alag kamre me talashi ho, logo ki nazar se bach kar
Agar ye sab na mile → to chehra khol sakti hai sirf pehchan aur scanner ke liye, jitna zaroori ho.

Jaane se pehle aakhri cover page zaroor padhe

:)

“Yeh samajhdari nahi hai ki hum andhe ban ke sirf science ke sabit karne ka intezar karte rahein, ya philosophy ko ek side ki baat samajh ke ignore kar dein, ya fir tab tak yakeen hi na karein jab tak 4000 se zyada dharmon ki puri padhai na kar lein — yeh sochna nahi, balki soch mein rukawat hai. Asli samajhdari toh yeh hai ki jo humein ab tak samajh aayi hai aur jo baatein dusre dharmo ki hamari samajh ke saath milti-julti hain, unke base par apni soch banani chahiye — aur voh chune jo raasta sachai ke sabse kareeb lagta ho, Aur saath hi, seekhna band mat karo, sawal karte raho, aur dusre raaston ko bhi samajhne ki koshish karte raho — taki hum sach tak pahunch sakein, aur kisi bade nuksaan se (jaise hamesha ke liye dardnaak azaab se) bach sakein. 4000 se zyada dharmon mein ho sakta hai sirf ek hi waqai khuda ki taraf se ho — yani jiski maujoodgi uske zaroori qualities ke saath zaroori hai.”

“Jab aap philosophy ko thukrate hain, tab bhi aap khud philosophy kar rahe hote hain — bas thodi bekaar tareeke se.”

—MD FARAZ

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